

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं-प्रथमस्कन्धं - पञ्चमोध्यायं ॥

## SRI BHĀGAVATAM - CANTO 1, CHAPTER 5

चतुर्थे सर्वधर्माणां सन्देहो विनिरूपितः।

निरूप्यते भक्तिमार्गे पञ्चमे तस्य निर्णयः॥१॥

उट्टङ्कनं मध्यमत्वाददृष्टान्तस्य प्रदर्शनम्।

आदावन्ते निर्णयार्थं हेतुत्वादुत्तरस्य हि॥२॥

पूर्वाध्यायान्ते नारदः पूजित इत्युक्तम्। तत्र प्रतिपूजनादिकमकृत्वा भिन्नक्रमेण पृच्छति—

**KĀRIKAS 1 and 2 Meaning:** “In the 4<sup>th</sup> chapter, all doubts regarding the “results” of the various duties (Dharma) have been explained. In this chapter, the path of “Bhakthi” to our Lord is being described. In other words, in this chapter, it will be explained, that a sincere devotee of our Lord, will certainly attain the results of our Lord’s devotion (i.e. Bhakthi to Him).

As Sage Naarada was of the “deserving” nature of “middle order” only, he cites his own example, with a view to determine and give his reply to Sage Veda



Vyaasa. In other words, Sage Naarada's reply is based on his own "experience" also.

Towards the end of the earlier chapter, it has been said, that Sage Veda Vyaasa had worshipped Sage Naarada. Sage Naarada did not return the "worship" of Sage Veda Vyaasa, and asked Sri Veda Vyaasa, in a different way — as said by Sri Soota, in the following verse.

सूत उवाच—

अथ तं सुखमासीन उपासीनं बृहच्छ्रवाः।

देवर्षिः प्राह विप्रर्षि वीणापाणिः स्मयन्निव॥१॥

**VERSE 1 Meaning:** "Sri Soota said, "Later, the celestial sage Sri Naarada, having seated comfortably, holding his "Veena" instrument in his hand, and seen with brilliant opulence, spoke to the Brahmin sage Veda Vyaasa, who was seated facing him, in a smiling way."

**श्रीसुबोधिनी:** अथेति। तं पूर्वोक्तधर्मवन्तम्। उत्तरपरिज्ञानान्निर्भयः सुखमासीनः। उत्तरप्रश्नार्थमुपासीनम्। महतो न्यूनताप्रश्नः साधारणस्य न घटत इत्याह। बृहच्छ्रवाः। बृहत्कीर्तित्वादुक्तविश्वासार्थं वा। देवर्षि देवानामपि देवप्रतिपादकमन्त्रद्रष्टा। स ह्यलौकिको भवति। विप्रर्षि पश्चिमबुद्धीनामुपायवक्तारं, सर्वपूरकाणां पूरकं वा। भागवतधर्माणामुत्तमत्वं ख्यापयन्निव वीणापाणिः। स्वावसरं प्राप्य ऊर्जितो विकसन्मुखो लोकैर्हसन्निव दृष्टः॥१॥

महानपि मुह्यतीति वृद्धिमिच्छतो मूलमपि नष्टमित्यभिप्रायेण स्वाभाविकं कुशलं पृच्छति—

**SRI SUBODHINI:** Sage Naarada had the knowledge, about the reply to be given, to the "anxious" sage Veda Vyaasa. Due to this, sage Naarada was relaxed and without any "fear". He was also seated very comfortably.

He now asked sage Veda Vyaasa, who was seated near to him and awaiting to hear from him (i.e. sage Naarada). As sage Naarada was not an "ordinary" person, he was not expected to ask another great sage like sage Veda Vyaasa, about "subjects" of an inferior nature. Sage Naarada had great and enduring "fame" (Brihachchavaha). This "word" also would mean that "a person will get faith in the words about to be spoken by sage Naarada".

The word "celestial sage" (Devarshi) has been used to indicate, that he was a great sage among the celestial deities, and also the "seer" of the "sacred chanting" invoking the presence of the celestial deities (Manthradrashta). As such, sage Naarada was a "supernatural" sage. The word "Brahmin-sage" (Viprarshi) indicates to sage Veda Vyaasa, who is hailed as a sage, who will fulfill all the desires of those Brahmins, who are also by themselves capable of achieving this!

Sage Naarada had kept his "Veena" in his hand — to indicate, that the "Bhagavata Dharma" is the "highest and best" among all paths towards our Lord and "I am singing about this Bhagavata Dharma, keeping the Veena in my hand". Having got, now, the opportunity to speak, sage Naarada looked cheerful in his face, and everyone present saw him, as smiling.

Great Mahatmaas like sage Veda Vyaasa also can get "deluded" — this aspect came into the thought of Sri Naarada, and he thought, that sage Vyaasa may loose "everything" in his quest for "progress" (because of this "delusion" arising out of anxiety)! Hence, sage Naarada asks, in the traditional normal way, about the welfare of the sage — as per the following verse.

नारद उवाच—

पाराशर्य महाभाग भवतः कच्चिदात्मना।

परितुष्यति शारीर आत्मा मानस एव वा॥२॥

**VERSE 2 Meaning:** “Sage Naarada said, “Oh, the most fortunate Vyaasji! Is your “Aatma”, which is proud of its body and mind, fully satisfied and happy?”

**श्रीसुबोधिनी:** पाराशर्य इति। पराशरस्त्वतिवैष्णवः। तत्पुत्रः कथं भगवन्मार्गे सन्दिग्ध इति पितृनाम्ना सम्बोधनेन तदुद्धोधितम्। समर्थस्याऽधिकारे भगवन्मार्गबोधनसम्भवात्। कृतार्थत्वमाह—हे महाभागेति। कच्चिदिति कोमलप्रश्ने। शारीर आत्मा। आत्मना भवता। स्वेन वा भवत इति तु समुदायः। विषयाऽप्राप्तौ तु स्वेनैवाऽपरितोषः। भगवता तु भवता। अनेन लौकिकमलौकिकं वा निमित्तं पृष्ठं भवति। एवं मानसः। एवशब्देन पूर्वरूपे गौणता सूचिता॥२॥

उत्तरार्थं तत्कृतं पूर्वपक्षेणाऽभिनन्दति—

**SRI SUBODHINI:** The purport of sage Naarada calling sage Vyaasa as “Paarasarya” (son of Paraasara) is to indicate, that the father of sage Veda Vyaasa was sage Paraasara, who was a great “Vaishnava”, and also to enquire, as to how sage Veda Vyaasa has now got a doubt, and has become anxious too? By giving the name of his father, this question has been asked. Why did not Sri Veda Vyaasa get the realization of this “Bhagavad Dharma” despite being a very “deserving” person? Sage Naarada told, “You are a very fortunate person, and due to this, you have achieved all the goals of your life”. The word “Kaschit” (is it) used here is to indicate the “tenderness” in the feelings of sage Naarada towards sage Veda Vyaasa. Is you “Aatma”, which is proud of its body, happy and satisfied? Our Shri Mahaprabhuji has written here, that Sri Veda

Vyaasa's anxiety or worry is based on the thought, that "I am embodied" i.e. "I have a body". Here the word "I" denotes the body and the senses etc. With this same spirit, sage Naarada has spoken of Sri Veda Vyaasa. The purport of this is "you are proud of your body and due to this only, you are dissatisfied with yourself."

Usually, a person becomes dissatisfied on being not able to attain the objects and material pleasures. "But, you are as good as the Lord Himself! (Bhagavan). Due to this, you have the capacity to get everything (i.e. every object is already attained by you), why then, is this dissatisfaction?

Thus, through the "worldly" and "supernatural" ways, sage Naarada asked for the reason for this dissatisfaction. Sage Naarada told, that the "Aatma" of sage Veda Vyaasa, which was "proud" of it's "mind" is also dissatisfied. The word "Yeva" (only this) used in this verse, indicates, that the question regarding the "Aatma" being attached to the "body", is lower and the question regarding the "Aatma" being attached and proud of it's body is the most important question.

With a view, that Sri Veda Vyaasa should reply – for this sake, sage Naarada congratulates and admires the "task" completed by sage Veda Vyaasa so far (as part of the "initial" argument) – as per the following verse.

जिज्ञासितं सुसम्पन्नमपि ते महदद्भुतम्।  
कृतवान् भारतं यस्त्वं सर्वार्थपरिबृंहितम्॥३॥

**VERSE 3 Meaning:** "Whatever you have contemplated (and done) so far, has been proved to be very beneficial to the entire Universe; you have created the

most wonderful treatise "Mahabharata", which has explained the "four-fold" goal and ideal of human life viz. Dharma, Artha, Kaama and Moksha."

**श्रीसुबोधिनी:** जिज्ञासितमिति। विचारितम्। सर्वलोकहिताचरणं सुष्ठु सम्पन्नम्। एव कृत्यैव आकल्पकरणसिद्धेः। अपीत्याश्चर्ये। भगवतोऽपि प्रकृत्यपेक्षा, तव तु तदपि नास्तीत्याह—इति (?) ते महदद्भुतमिति। इतीति समाप्तौ (?)। अद्भुतस्यैव महत्त्वम्। सम्पत्तिमेवाऽऽह—कृतवानिति। एकं हि शास्त्रमेकपुरुषार्थप्रतिपादकम्। भारतं तु धर्मादिचतुष्टय-प्रतिपादकमित्याह। सर्वैर्धर्मादिपुरुषार्थैः परितः साधनसहितैः बृंहितं सम्बद्धमित्यर्थः॥३॥

स्वाभाविकधर्मेऽपि विशेषमाह—

**SRI SUBODHINI:** "Whatever you have contemplated and "thought of " has fructified into beneficial results to the entire Universe. With "ONE TASK" only, you have fulfilled the need for this entire "aeon" (Kalpa). The word "Api" (and) indicates "surprise" - that "it is surprising, that you have done such a magnificent work or task. Even our Lord, for the sake of creation of this Universe, had to take the help of several "actions" (Pravruthi). But, you never needed anyone. This is the most "surprising" aspect. Alternately, the words used here can give another meaning also. it would mean "Your most wonderful task, which is intended to confer welfare on this Universe, is now completed". What is the "task", which sage Naarada is referring to here? It is the creation of the "Mahabharata" epic, which clearly explains the four main goals of a human life viz. Dharma, Artha, Kaama and Moksha. Usually a treatise, at best, explains only one of the 4 main "goals". But the "Mahabharata" has clearly explained 'all the 4 main goals. In other

words, all the 4 goals have been explained along with the ways and means to attain them.

Sage Naarada, through the next verse, explains the “special feature” of the “personal natural” duty of sage Veda Vyaasa himself i.e. the excellent way, in which sage Veda Vyaasa has discharged his own “duties” (Dharma).

जिज्ञासितमधीतं च ब्रह्म यत्तत्सनातनम्।

तथापि शोचस्यात्मानमकृतार्थं इव प्रभो॥४॥

**VERSE 4 Meaning:** “Oh, most capable Vyaasji! You have contemplated on the eternal “Parabrahman” principle and the Vedas. Why are you, equipped and established, as you are, in this glorious state (of knowledge and wisdom), feeling anxious, as if, you are unfulfilled?”

श्रीसुबोधिनी: जिज्ञासितमिति। ब्रह्म परब्रह्म वेदश्च। तत्रैकं जिज्ञासितमपरमधीतम्। चकारादध्यापितम्। धर्मश्च। जैमिनेरपि तदुक्तार्थोपनिबन्धनात्। अथवा। प्रथमा जिज्ञासा ब्रह्मविषयिणी। द्वितीया वेदस्य। यत्तदिति। अतिप्रसिद्धम्। सनातनमविकृतम्। ब्रह्मशब्देन बृहत्त्वमेवोक्तम्। फलविपर्ययेण दूषयति—तथापीति। “तरति शोकमात्मविदि” ति श्रुते:—‘अनीहया शोचति मुह्यमान’ इति च ज्ञानधर्मसम्पत्तौ शोकाभावः श्रुतिसिद्धः। स चाऽनुभवेन बाध्यते। न चाऽयं शोको लौकिक इत्यत आह—अकृतार्थं इवेति। यथा जिज्ञासाद्वयाभावे असिद्धपुरुषार्थस्य शोकस्तथा सम्पन्नदशायामपीति। अत्रोत्तरकथनसामर्थ्यं तवाऽस्तीत्यत आह—प्रभो इति॥४॥

प्रमाणबलविचारकाणां नाऽत्रोत्तरस्फूर्तिरित्याह—

**SRI SUBODHINI:** The word “Brahma” used in this verse means both “Parabrahman” (the highest truth) and the “Vedas”. “You have contemplated on “Parabrahman”, and have also studied the Vedas. The



syllable “Cha” (and) indicates the meaning, that “you have taught the Vedas to many and also have contemplated on the “Dharma” (the path of righteousness). A doubt arises here, that, the aspect of “Dharma” has been fully dealt with, by sage Jaimini, and how come, here, Sri Veda Vyaasa has been credited with this “task”? This is answered by telling, that whatever sage Jaimini has said is only what sage Veda Vyaasa had said already — as in many passages written by sage Jaimini (e.g. “Outhyothick Sutram”), it has been seen, that only sage Veda Vyaasa’s “meanings” have been followed or translated. “Otherwise, is it that, in the first instance, you had the urge to attain the knowledge of “Brahman”, and later you got interested to study the Vedas?” From this statement, it becomes, clear that sage Veda Vyaasa has completed the study of both the “Vedas” and of “Brahman”. In other words, the “Sutras” (Aphorisms) pertaining to “Uttara Mimaamsa” (the Upanishads, dealing with spiritual knowledge) and “Poorva Mimaamsa” (the ritualistic part of the Vedas) have been made by Sri Veda Vyaasa only. The word “Brahma” used here denotes the highest truth, which is all-pervasive and unchanging. Sage Naarada told, “You have contemplated and realized this highest truth. Why is it, that you are still anxious, worried and without peace (Santhi) in spite of this highest realization? I am unable to know the exact reason for your unhappiness.”

Our Sri Mahaprabhuji refers here to two famous Vedic utterances viz. (1) “A knower of “Aatma” does not have any sorrow (TARATI SOKAM AATMAVIT) and (2) “He gets freed from sorrow and delusion” (ANOHAYA SOCHATI MUHYAMAANAHA). In other



words, only that person, who does not put efforts to lead a “Dharmik” life, meets with sorrow and unhappiness. “Oh Sri Vyaasji! In you, both “Jnana” and “Dharma” (knowledge and righteousness) are fully present, and why there is sorrow even with these? I am feeling, that you are in deep sorrow. This “sorrow” of your’s does not appear to be “worldly” in nature. This “sorrow” resembles the utter disappointment of a devotee, who has not been able to achieve his “goal”, due to the absence of contemplation on “Brahman” and Dharma! In spite of your sincerely contemplating on Brahman and Dharma, you are having this “sorrow”. Hence I am eager to know, as to why this sorrow has come upon you? You are capable of giving me the answer to my question”. This is indicated by the word “Prabho” (Oh Lord!) used in this verse.

Those, who contemplate always on the basis of the strength of “evidence and proof” (Pramaana) cannot give a proper answer to this question. In fact, Sri Veda Vyaasa himself says this point (his inability to get the right answer or reason for his “sorrow”) — as per the following verse.

व्यास उवाच—

अस्त्येव मे सर्वमिदं त्वयोक्तं तथापि नाऽऽत्मा परितुष्यते मे।  
तन्मूलमव्यक्तमगाधबोधं पृच्छामहे त्वाऽऽत्मभवात्मभूतम्॥५॥

**VERSE 5 Meaning:** “Sage Veda Vyaasa said, “Whatever you have been saying about me is entirely correct. Even then, my mind is not satisfied. The reason for my sorrow is not known to me (as it is hidden in myself). You are the son of the glorious creator Lord Brahma, with a brilliant intellect. Hence, I am

requesting you to let me know the cause and reason for my "sorrow"!"

**श्रीसुबोधिनीः** अस्त्येवेति। साधनस्य फलव्यभिचारे यन्मूलं तदव्यक्तं न प्रकटम्। लोकवेदयोरसिद्धत्वात्। अतः अगाधबोधं त्वां पृच्छामहे। अगाधं प्रमाणागम्यम्। तत्रापि प्रमेयबलाद्बोधः। तदाह—आत्मभवात्मभूतमिति। आत्मा नारायणः। तद्भवो ब्रह्मा। तस्याऽऽत्मनो देहाज्जातम्। आत्मभवेति सम्बोधनं वा। हे भगवदवतार। आत्मवित्। “ब्रह्म वेद ब्रह्मैव भवतीति” श्रुतेः। आत्मैव जातः। असाधनकफलसम्बन्धो वा सूचितः। भगवत्सेवकं वा। “भूतानि विष्णोः सुरपूजितानी” ति वाक्यात्॥५॥

तस्य प्रमेयबलमाह—

**SRI SUBODHINI:** In spite of sage Veda Vyaasa's spiritual efforts of both contemplation on Brahman and Dharma, he was deprived of the “result” of such disciplines. The reason for this “failure” is not known or manifested. In other words, “I do not understand the reason for my sorrow. Moreover, I cannot understand this reason from both, from this “world” and from the “Vedas”, as the reason is not explained by both of them.” Hence, the word used here “Agadha” (unfathomable) means that “you are aware of this reason, which I am unable to realize, through the evidence of the Vedas - as you are very near to our Lord Sri Krishna. Due to the strength of our Lord's divine form and its nearness, you are indeed aware of the reason for my sorrow. Moreover, you have been originated from Lord Brahma, who in turn, was created by Lord Narayana, who is the “Aatma” of everyone! (Aatma Bhavaatma Bhootam).

Alternately, the meaning is given for the word “Aatmabhava” - as an addressal. “Oh sage Naarada! You are an incarnation of our Lord! You are the knower

of “Aatma” also!” Our Sri Mahaprabhuji has quoted here the Vedic dictum, “The knower of Brahman becomes Brahman itself” (Brahmavid Brahmaiva Bhavati). Here, this word “Aatmabhootam” indicates, that Sri Veda Vyaasa has hailed sage Naarada as an “Aatmajnani”, (knower of “Aatma”) and due to this, “You have become the “Aatman” itself! As you have attained the divine stature of “Brahman”, you have attained, without any further effort, the result of union with our Lord Sri Krishna!

The word “Aatmabhootam” denotes a plethora of several meanings viz. “Oh Sri Naaradji! You are the “servant” (Bhoota) of Sri Narayana (who is the “Aatma”). The word “Bhoota” denotes “servant”, as we can see from the Vedic reference. “All beings, who are the servants of Lord Vishnu, are worshipped by the celestial deities” (Bhootani Vishnoh Surapoojitaani). “You are like this, and hence, I am asking you the reason for my non-fulfillment”.

Sri Veda Vyaasa now, through the next verse, speaks of sage Naarada being endowed with the power and strength of “Prameyabala” (the power of our loving Lord Sri Krishna).

स वै भवान् वेद समस्तगुह्यमुपासितो यत्पुरुषः पुराणः।  
परावरेणो मनसैव विश्वं सृजत्यवत्यत्ति गुणैरसङ्गः॥६॥

**VERSE 6 Meaning:** “Oh Sri Naaradji! You are aware of all “secret” things. You are, by yourself, a symbol of the sacred meanings of all the Vedas — as you have worshipped and rendered service to our Lord Sri Purushothama! Sri Purushothama is the Lord of both the “beyond”, (Para) and whatever is existing! It is He, who

does, through His mere thinking, the creation, preservation and the destruction of this Universe. He is blemish free, as He is not attached or associated with the three qualities! (He is Nirguna — beyond the three qualities)."

**श्रीसुबोधिनी:** स वै भवानिति। वेदानां समस्तं गुह्यं भवानिति वा। उभयत्रापि हेतुः—उपासित इति। पुराणत्वमुत्तमत्वाय। तेन पुरुषोत्तमः सेवित इति कालादिनिरपेक्षः। सेव्यसामर्थ्येन सेवकसामर्थ्यं वक्तुं भगवद्गुणानाह—परेति। सर्वेश्वरत्वं सर्वकर्तृत्वं निर्दोषत्वं च कर्तृत्वं च चिन्तनमात्रेणेति गुणाः॥६॥

नारदस्य स्वतोऽपि सामर्थ्ये हेतुमाह—

**SRI SUBODHINI:** Sage Veda Vyaasa said to sage Naarada, "You are fully aware of the entire "secret meanings and subjects" dealt by the Vedas; nay, you are the symbol of these "secret sacred meanings" of the Vedas themselves! This is made possible, due to your rendering service and worship of our Lord Sri Purushothama."

The word used here to denote our Lord Sri Purushothama is "Purana Purusha". The word "Purana" means "the best" (Utthama). Hence, the full word of "Purana Purusha" would mean our Lord Sri Purushothama ie Lord Krishna!

All "incarnations", taken on the basis of "Maryaada" (orderly — following of rules) are all within the control of the factor of "time" (Kaala), "actions" (Karma), "Swabhava" (one's own nature) etc. But our Lord Sri Purushothama does not depend upon these factors of "time" and others. "Shri Naaradji! You have served and worshipped our Lord Sri Purushothama, who is beyond the control of "Kaala" (time) etc. Usually the power and

capacity (qualities) of the “served Lord” comes into the devotee or servant also. Due to this, all the qualities of Sri Purushothama have come to be manifested in you also!”

What are all the qualities in Sri Purushothama? These “qualities” have been described through the words of “Parāvareso” and others. This word means, that our Lord Sri Purushothama is the “Ishwara of the Universe and of everyone” (Sarveshwara). He is the “doer” of everything, through a mere “thought” only (Manasaiva Viswam Srijati). In other words, OUR LORD SRI PURUSHOTHAMA, THROUGH A MERE THOUGHT IN HIS MIND, CREATES, PROTECTS AND DESTROYS THIS UNIVERSE I.E. WITHOUT ANY EFFORT!

The word “not associated with Gunas” (qualities) or its’ “blemish” is used to denote our Lord Sri Purushothama i.e. He is beyond the three “Gunas”, (Nirguna) and due to this, the “Sevak” – the servant devotee of our Lord – also gets to imbibe these qualities, through this service and worship. In fact, the “Sevak” becomes like the “Sevya” (servant becomes like the master). “Oh Sri Naaradha! You have become like our Lord Himself! Due to this, you are aware of the “secret meaning” of the entire Vedas. nay, You have become the “secret” meaning itself, as you have become the divine form of Sri Purushothama”. It has been said, in the Gita, that, “He, whose devotion or Sraddha (sincere interest) is in that subject or object, he becomes verily that subject or object only” (Yo Yat Sraddhaha Sa Yeva Saha). “In this way, you have the power and strength of our Lord (Prameya) and due to this, you are aware of everything!”

Sage Naarada has not only the power and capacity, got from the service and worship of our Lord, but he, being an “incarnation” of our Lord, had his own “capacity and strength” — the reason for this is being told, through the next verse.

त्वं पर्यटन्नर्क इव त्रिलोकीमन्तश्चरो वायुरिवाऽऽत्मसाक्षी।  
परावरे ब्रह्मणि धर्मतो व्रतैः स्नातस्य मे न्यूनमलं विचक्ष्व॥७॥

**VERSE 7 Meaning:** “Oh celestial sage! You, like the sun, travel through all the three worlds! Due to this, you have the knowledge of everything situated “outside”. Through your power of Yoga, you have the knowledge of everything “inside” of everyone! Thus, being a “Jnani”, you have become a “witness” of everyone! Hence, though I have the realization of “Parabrahman”, through my “Dharma”, and also am aware of the secrets of the Vedas, through my strict and rigorous discipline, please be kind to tell me, as to what else am I lacking? (i.e. need to know or understand!)”

श्रीसुबोधिनीः त्वं पर्यटन्निति। बहिरन्तः सर्वपरिज्ञानार्थं दृष्टान्तद्वयम्। अपेक्षितरूपं च क्रियया सर्वलोकगमनम्। योगेनाऽन्तःप्रवेशः। ज्ञानेन सर्वसाक्षित्वम्। एवं सार्द्धश्लोकेन भक्त्यादिभिः सर्वसामर्थ्यं प्रतिपाद्य स्वसन्देह पृच्छति—परावरे ब्रह्मणीति। परं वेदान्तप्रतिपाद्यम्। अवरं वेदः। तत्र क्रमेणैव धर्मतो यज्ञादिकरणाद्ब्रह्मणि निष्णातः। वेदव्रतादिना वेदे निष्णातः तदुभयनिष्णातस्य यन्न्यूनं तद्विचारय। आपाततो विचारितं न भविष्यतीत्याह—अलमिति॥७॥

नारदस्तु विचारितमेव वर्तत इति सिद्धवत्कारेणाऽऽह—

**SRI SUBODHINI:** Sage Naarada is aware of everything “inside” and “outside”. Hence, sage Naarada is compared by Sri Veda Vyaasa to the “sun” outside, and to the “vital air” (Praana) “inside” everyone.



Sage Naarada is equipped with the total knowledge of the Vedas — so that, sage Veda Vyaasa can be “helped”, if the sorrow is due to the lack of “Vedic” knowledge! Like the “sun” moves about everywhere (is seen as), sage Naarada also carries out his actions, in such a way, that he can go anywhere (i.e. none can prevent his entry). Like the “vital air”, sage Naarada gains entry into the “inside” of everyone. You have total “Jnana” (spiritual knowledge), due to which, you are also the “witness” (Sakshi) of everyone!

In this way, after describing the knowledge about “Bhakthi”, and his omnipotence through the power of “Yoga”, sage Veda Vyaasa is now asking regarding his “doubt”.

“Paraavare Brahmani” (in the highest truth of Brahman) — Sage Veda Vyaasa is now described here as being fully established in “Brahman”, through his devotion to “Vedanta”, and also fully aware of the “Brahman”, in the form of the Vedas and the sacrifices specified therein (through a formal and regular disciplined study). “Though, I have attained the acme of both of these, I seem to lack many things, which I am not aware of! Kindly think about my deficiencies in a full and steady way, so that I am made aware of my defects (or the cause for this “sorrow”).”

Sage Naarada had already thought deeply about the “problem” of Sri Veda Vyaasa. Hence, sage Naarada tells the reason for the “deficiency” (which causes the sorrow) in sage Veda Vyaasa — as per the following verse.

नारद उवाच—

भवताऽनुदितप्रायं यशो भगवतोऽमलम्।

येनैवाऽसौ न तुष्येत मन्ये तद्दर्शनं खिलम्॥८॥

**VERSE 8 Meaning:** “Sage Naarada, said, “You have fully described the spotless “fame” (Yash) of our Lord Sri Krishna, through the Bhagavad Gita and other treatises. But you have not described our Lord’s “fame”, in such a way that this “fame” is totally and fully described “as it is”! I consider that “Jnana” as deficient and defective, which does not please or satisfy our Lord!”

**श्रीसुबोधिनी:** भवतेति। अग्निहोत्रसुवर्णस्त्रीज्ञानसद्भावेऽपि यथा दीपसूर्यादिव्यतिरेकेण न बहिःप्रकाशस्तथा भगवद्यशोव्यतिरेकेण नाऽन्तःप्रकाशः। भगवदीयास्तु धर्मा न ज्ञानादिभिः प्रकाश्याः। ते च महान्तो बहवश्च यद्विषय व्याप्य तिष्ठन्ति स च विषयो न ज्ञानादिभिः प्रकाशयते। यद्यपि भारते भगवद्यशः प्रतिपादितं गीतायां च विशेषतस्तथापि इतरशेषत्वेन प्रतिपादनात्। व्यामोहकलीलात्वेऽपि हृदये तथैवाऽऽवेशात्। पूर्वकाण्डशेषत्वेनोत्तरकाण्डनिरूपणेन वेदान्तैः स्वातन्त्र्येण ब्रह्मप्रतिपादनम्। तथा भगवद्यशोऽपि गीतादौ। तदेवाऽऽह। अमलं यशः। तेनैवाऽन्तःकरणदोषाभावः। तद्व्यतिरेकेणाऽपि सर्वं भविष्यतीति ज्ञाने खिलता॥८॥

“सर्वेषामेव भूतानां पिता माता स माधवः। तमेव शरणं यात शरण्यं कौरवर्षभाः। अच्युताऽच्युत मा मैवं व्याहराऽमित्रकर्षण। पाण्डवानां भवान्नाथो भवन्तं चाऽऽश्रिता वयम्। करिष्ये वचनं तत्रे”  
त्यादिश्लोकसहस्रैः स्वातन्त्र्येण भगवद्यशसः प्रतिपादनात्कथमुच्यते-  
ऽनुदितप्रायमिति? तत्राऽऽह-

**SRI SUBODHINI:** Like without the aid of a lamp or the sun, a person is unable to see objects such as gold, one’s wife, or perform the “Agnihotra” fire sacrifice (in his “outside”), despite having “knowledge” about them, being present, in oneself! Thus, without the light of the lamp or the sun, this “knowledge” is not useful. IN THE SAME WAY, WITHOUT THE DESCRIPTION OF THE “FAME” OF OUR LORD, WHO IS THE BRILLIANT LIGHT OF OUR “INSIDE” (I.E.

WHO LIGHTS THE BRILLIANCE OF OUR LIFE), A DEVOTEE IS DEPRIVED OF ATTAINING OUR LORD, WHO IS SITUATED IN THE "INSIDE" OF EVERYONE! WHATEVER "OTHER" KNOWLEDGE, A PERSON MAY HAVE, IS CONSIDERED AS "DEFECTIVE", IF HE HAS NO KNOWLEDGE ABOUT OUR LORD! IN OTHER WORDS, "OH! SRI VEDA VYAASA!", YOUR "DEFECT" IS, THAT YOU HAVE NOT FULLY DESCRIBED THE GLORY AND GREATNESS (YASH) OF OUR LORD!"

A doubt arises here. How can we consider this "Jnana" as defective, especially when, Sri Veda Vyaasa had the knowledge of the brilliance of his own "Aham" (divine self), though he has not yet totally explained the glory and greatness of our Lord? Answering this, it is said, that the glory and greatness of our Lord do not get manifested or realized through "Jnana" - AS OUR LORD'S GLORY IS LIMITLESS AND ALL-PERVA-SIVE!

A small "lamp" cannot light-up a huge mansion. IN THE SAME WAY, A LITTLE "KNOWLEDGE" WILL NOT BE ABLE TO REALIZE THE TRUE GLORY AND "QUALITY" (DHARMA) OF OUR LORD!" "But as I considered it necessary to describe the "fame" of our Lord, I have attempted to do the same in the Gita and the Mahabharata". (As per sage Veda Vyaasa).

He now doubts, as to how come, his "knowledge" has been found to be deficient? Answering this doubt, it is said, that though "you have described, both in the Mahabharata and the Gita, about our Lord Sri Krishna (nay in the Gita, the same description about our Lord has been made in a more "special" way), even then,

you have described about our Lord, as part of all others (i.e. among many persons/subjects) and not as the MOST IMPORTANT SUBJECT. The example of our Lord acting as the "charioteer" of Arjuna is cited here by our Sri Mahaprabhuji, as described in the Mahabharata and the Gita. He says, that although all these "Leelas" are indeed "infatuating" in nature, these Leelas can also create "doubts" about our Lord, in the hearts of the devotees. Like in the system of "Vedanta", the "latter portion" of the Vedas viz. the Uttarkhanda has used the "former portion" (Poorvakhanda) to explain, in an independent way, the concept and nature of the highest truth viz. "Brahman", in the same way, the divine nature and glory of our Lord have not been explained fully in the Gita and Mahabharata. The words "Anudita Praayam" has given this meaning viz. that in these treatises, it is, as good that the full glory of our Lord has not been described.

A doubt arises here. It has been said in Mahabharata and other treatises, that our Lord is the father and mother of every "Being", and the Kaurava brothers, who were wicked and bad were told to surrender to our Lord, as they deserved also to surrender! There are many other references in the Gita and Mahabharata, which describe the glory of our Lord, in an independent way e.g. "Oh Lord! who destroys the enemies! Oh Lord Sri Achyuta! Achyuta! Do not tell like this at all. We, the Pandavas have You only as our Swami and master, and we are fully surrendered to You and completely dependent on You." In the Gita, Arjuna says to our Lord, "Oh Lord! I will now carry out your orders" — In this way, in an independent way, there are "thousands" of references in the Gita and Mahabharata. Due to this, "how can you

say that these references are not enough to describe the glory and greatness of our Lord". On this, it is said that.....

यथा धर्मादयश्चाऽर्था मुनिवर्याऽनुकीर्तिताः।

न तथा वासुदेवस्य महिमा ह्यनुवर्णितः॥१॥

**VERSE 9 Meaning:** "Oh best among the sages! You have indeed described, in proper manner and divisions, the concept of Dharma, Artha, Kaama and Moksha. But, you have not described the glory and greatness (Mahima) of our Lord Sri Vasudeva in the same special way!"

**श्रीसुबोधिनी:** यथेति। सत्यं प्रतिपादितम्। तथापि प्रकरणाभावात्—“प्रकरणेन विधयो बध्यन्त” इति न्यायात्तत्रत्यानां तच्छेषत्वम्। आनुशासनिकेऽपि भगवद्धर्माणां धर्मत्वेन प्रतिपादनं न यशस्त्वेन। तदाह। धर्मार्थकाममोक्षा यथा प्रकरणभेदेन प्रतिपादिता न तथा भगवन्महिमा प्रकरणभेदेन प्रतिपादित इत्यर्थः॥१॥

ननु प्रतिपादकानां (?) कथं न फलसाधकत्वम्? तत्राऽऽह—

**SRI SUBODHINI:** It is indeed right, that “you have described parts of our Lord’s glory and greatness in the Mahabharata and other treatises. But our Lord’s glory has not been described in an independent and “whole” way! Moreover, this glory of our Lord has been described, as part of several other topics of Dharma, Artha, Kaama and Moksha, in a complementary and supplementary manner i.e. as a “part” of another “main” topic. The importance of each of these topics continues to remain (i.e. You have not treated our Lord’s glory as the the most important point or topic). Even in the “Anusasan Parva” of Mahabharata, the nature of our Lord’s qualities has been described — but not its glory and greatness (Yash). In this way, our Lord’s glory has

been mentioned, inter alia, whenever, in an important way, the four main topics of Dharma, Artha, Kaama and Moksha have been dealt with, in separate "divisions". Our Lord's glory, therefore has not been described in an important and independent way in these treatises.

Another doubt arises. How come, even these references of our Lord's glory, although done as "parts" only, could not confer the blessing of a cheerful and peaceful mind to Sri Vyaasji, as a result? This question is answered by sage Naarada as follows.

न यद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रगृणीत कर्हिचित्।

तद्वायसं तीर्थमुशन्ति मानसा न यत्र हंसा निरमन्युशिक्षयाः॥१०॥

**VERSE 10 Meaning:** "Even if the "words" are spoken and used in a wonderful and alluring way, but if these "words" do not in any way convey, sing or describe the fame of the glory and greatness of our Lord Sri Hari, then these "words", however beautiful, are regarded only, as equal to a pitcher of water polluted by a crow! At this dirty place, the swan, which lives only on the most beautiful place of Manasarovar, does not find joy in living and playing."

श्रीसुबोधिनी: न यद्वचश्चित्रपदमिति। कीदृशमत्र फलं मृग्यते। कृतार्थता अन्तःकरणप्रसादः परमानन्दश्चेति चेत्? न तस्येदं तीर्थं, किन्तु काव्यवच्छृङ्गारादिरसाविष्टानां कामिनामाश्चर्यरसजनकम्। काकानामिवोच्छिष्ट-गतः। प्रमाणबलं दुर्बलमिति वक्तुमाह—चित्रपदमिति। अर्थविशेषाभावे पदचित्रता हीनत्वबोधिका। "शब्दचित्रं वाच्यचित्रमव्यङ्ग्यं त्ववरं स्मृतमि" ति वाक्यात्। विषयत्रैर्भोजनवच्च तत्रत्यं प्रमेयं न हरिरूपं किन्तुत्कृष्टत्वेन प्रतिपादितम्। तदाह—हरेर्यश इति। जगत्पवित्रमिति। साधारणानां हि भारतं पावित्र्यजनकम्। न पतितानां न वा शुकादितुल्यानाम्। तेन न सर्वाकांक्षापूरकम्। इदं तु जगत एव पवित्रम्। वच इति शब्दमात्रम्। तेन सामरागादीनामपि निवृत्तिः।



कहिंचिदिति मुख्यगौणलक्षणाप्रकरणादिभेदेषु एकस्मिन्नप्यंशे भगवत्प्रतिपादने न दोष इति सूचितम्। तत् काव्यवत्पदार्थप्रतिपादकम्। वायसं तीर्थम्। काकतीर्थमिति यावत्। वायसा वृद्धाः काकाः। लोके चतुराश्च। तथा कामिनो राजपुत्रादयो भारते श्रद्धालवो न तु परमहंसाः। तीर्थं प्रवेशनमार्गः। दोषनिवारकं वा। तत्रोच्छिष्टगर्तादिः काकानां क्षुन्निवारकः। न त्वन्येषाम्। काकानां च न ततोऽधिकदोषनिवृत्तीच्छा। न वा तादृशगर्तनिर्मातुस्ततः क्षुन्निवृत्तिः। हंसत्वाच्च तस्य। उशान्तिं वदन्ति। मानसा इति। मनस्येव तिष्ठन्ति न देहादौ। देहहितकरं च भारतम्। अहं स इति ब्रह्मात्मबुद्धिः। तद्युक्ताः परोक्षेण हंसा इत्युच्यन्ते। क्षीरनोरवविकिनश्च सहजसिद्धिर्मा संश्लेषं त्याजयन्ति, न तु संश्लेषजनके रमन्ते। “पुंसां किलैकान्तधियामि” ति वाक्यात्। भगवच्चरित्रं तादृशम्। उशिक्ष् कमनीयं क्षयो निवासस्थानं येषाम्। यथा यथा कमनीयता स्वरूपता ज्ञानतश्च, तथा तथा हंसनिवासत्वम्। ततश्च युक्तितो दृष्टान्ताच्च न भारतादेरन्तःकरणशोधकत्वम्॥१०॥

किञ्च। यद्यप्यस्मदादीनां न तादृशवक्तृत्व, न वा पदानां चित्रता, प्रत्युताऽऽलापार्थं पदानामन्यथा करणं, तथापि भगवद्विषयकत्वात्पूर्वोक्तविपरीतमस्मदादीनां वचनमित्याह—

**SRI SUBODHINI:** What is the “result”, which is sought after? It is either the total satisfaction of the inner mind or the attainment of the ultimate bliss (Paramaananda). He, who does not sing, the glory of our Lord in an important way, (as the main topic), will never attain the above two types of “fulfillments” (results). Perhaps, an ardent romantic lover may find these “words” as wonderful, and full of meaning! Like for a crow, the “remains of any food thrown away” is very enjoyable, in the same way, treatises, in which our Lord’s glory or greatness is not explained, become likeable to those, who are full of worldly desires! Moreover, all these treatises lack spiritual authority also. All these treatises contain beautiful rhythmic words and phrases, (Chitrapadam) but

they have no deep inner meaning. In fact, where our Lord's glory is not mentioned or sung, that "word or sentence" is considered as "not a word or a sentence" at all! Even a treatise, consisting of good words and good meaning, but does not contain a noble "goal" (or result) is considered as "lower" in nature only. It is like eating "food" using the "poisonous leaves" as the plate! The "hunger" of course will get mitigated — but with disastrous consequences later!

In this way, a person who listens to the "partial" rendering of glory of our Lord, along with other main and different topics, will only get or attain the satisfaction of having listened to a part rendering of our Lord's greatness. But he will never attain "fulfillment in a total way, satisfaction and cheerfulness, in his inner mind, and the highest bliss".

Why does this happen? BECAUSE OUR LORD SRI HARI, WHO IS "PRAMEYA" (BELOVED OF HIS DEVOTEES) IS ABSENT! This is told clearly, through the words, "the fame (Yash) of Sri Hari". (Hareryasaha). BUT THE WORDS, WHICH DESCRIBE OUR LORD SRI HARI, IN A "MAIN AND IMPORTANT" WAY, WILL MAKE THIS UNIVERSE SACRED AND HOLY.

"Ordinary" individuals may get purified by Mahabharata. But this cannot help or benefit the downtrodden (Patita) and the highest type of devotees like Sri Sukadeva and others. Hence, those "parts" in Mahabharata, which describe the glory of our Lord cannot be useful or satisfy everyone's "needs", as ONLY THOSE WORDS AND SENTENCES, WHICH SPEAK OF THE GLORY OF OUR LORD SRI HARI EXCLU-

SIVELY CAN FULFILL THE "NEED" OF EVERY-ONE, AND ALSO PURIFY AND SANCTIFY THIS UNIVERSE!

The word "VACHAHA" (words) used in this verse, as per our Sri Mahaprabhuji has very deep import and meaning. He says, that a person need not sing these "words", like it is done in the singing of the "Saama Veda". They need to be spoken only, as they contain exclusively the glory of our Lord Sri Hari. These "holy" words, by their mere utterance, purify and sanctify this Universe! The Mahabharata has been made to describe the kings of the "Bharata" family lineage, in an "important" way! Hence, this treatise cannot describe, in a "main important" way, our Lord's glory and greatness. Moreover the "goal" of all "part" descriptions, about or Lord's glory, was not to make our Lord as the "focal point" or for attaining Him or His devotion. Even, there is no separate "division" dealing with our Lord's glory only, in these descriptions! In this way, there was the "blemish" of not making our Lord as the "main topic" or even as the "main purport", in any references made to our Lord, in Mahabharata.

As these treatises explain only "objects", these are considered as equal to "water polluted by the crow". The word "Vaayasa" (crow) has two meanings here. (1) Old crow, (2) a clever person of this world. Like in such thrown away food, old crows get immensely pleased, in the same way, clever "worldly" persons revel and become happy, through those topics and discussions, wherein there is no mention of the glory of our Lord! "Paramahamsas", ( noble saints) are not able to regard and love (keep their faith) in those type of treatises.

Like the “swan” also cannot find happiness in “dirty ponds”!

The word “Hamsa” used here has two meanings. (1) The swan, (2) the “Paramahamsa”, noble wandering saints. The word “Theertha” (pilgrimage centre) also has two meanings. (1) The path of entry, (2) that which removes the “blemish” (Dosham).

The dirty pool of water can redeem the thirst of crows, but not of others. In fact, the crows do not look forward to redeem their thirst or hunger in any other way! Of course, it is also true, that only crows find this dirty pool of water as “enjoyable” — and these places are called as the “Theertham” (entry place) for the crows!

Here, the word “Usanti” means “is being told” i.e. those persons, who have the “ignorance” of their “body” (i.e. they treat their “body” as the “Aatma”) are benefited through the study of Mahabharata. Those devotees who, in their mind have the conviction that “THE LORD (BHAGAWAN) IS MY “AATMA” ONLY” OR “I AM “BRAHMAN” ONLY” — this type of devotees, who contemplate on our Lord, in this way, are “Paramahamsas” — noble saints. They are called here, in this verse as “Hamsas”, in a “hidden” way!

Usually the “swans” (Hamsa) have the capacity to decipher milk from water (in a mixture of milk and water) and also separate them individually. Why? They are unable to revel or enjoy in any “mixed” material. In the same way, the “noble saints” (Paramahamsas) usually give up the “lower” situations/songs, and opt to hear the songs about our Lord, which they consider as “higher” — despite the actual situation of both the “lower” and the “higher” stories being available to

them! This is exactly like the “swans” opting for the highest type of food, when actually it is asked to choose from various types of food items! (Both “bad” and “Good”)

OUR LORD’S STORIES AND “LEELAS” ARE OF SUCH A NATURE, IN WHICH THE “PARAMAHAMSAS” (NOBLE DEVOTÉES) REVEL, HAVING TAKEN REFUGE IN THE HOLY AND BEAUTIFUL FEET OF OUR LORD! The words used here as “beautiful dwelling, refuge or place” are to indicate the lotus feet of our Lord! (USIKSHYAHA). Both the “swans” and the “Paramahamsas” revel in such a holy place only. As the knowledge of its beauty begins to occur, both the swans and the noble saints begin to “dwell” therein only, on a permanent basis. In this way, through proper reason and example, it is proved, that treatises such as Mahabharata etc. do not deeply affect the inner mind of the devotees.

THE PURPORT AND SUMMARY OF THIS VERSE IS, THAT THE NOBLE DEVOTÉES REGARD OUR LORD’S “LEELAS” AND STORIES ONLY AS BLISSFUL — LIKE THE “SWAN” BIRD IS BLISSFUL ONLY IN THE SACRED AND SERENE MANASAROVAR LAKE!

“Perhaps, it is seen, that we are not good speakers and our “words” are not as beautifully expressed, as the “worldly” speakers (on “worldly” topics). We also commit a lot of grammatical errors at every step. BUT AS ALL OUR WORDS PERTAIN ONLY TO OUR LORD, DESPITE BEING SPOKEN IN A POOR AND UGLY LANGUAGE, FULL OF GRAMMATICAL ERRORS, THEY ARE CONSIDERED AS GOOD AND HOLY”. This is being told, through the next verse.

तद्वाग्विसर्गो जनताऽघविप्लवो

यस्मिन्प्रतिश्लोकमबद्धवत्यपि।

नामान्यनन्तस्य यशोऽङ्कितानि य-

च्छृण्वन्ति गायन्ति गृणन्ति साधवः॥११॥

**VERSE 11 Meaning:** “Even though the “words” spoken by the true devotees of our Lord (in praise of the glory of our Lord) are without any proper construction of words, full of grammatical errors and expressed in wrong metres (i.e. considered “impure” due to these reasons), these words, as they express the glory and greatness of our Lord only, are considered as the “best” — as great noble saints listen, sing and chant only these “words” uttered in praise of our Lord, by these devotees.”

**श्रीसुबोधिनी:** तद्वागिति। स चाऽसौ वाग्विसर्गश्च। स इति प्रसिद्ध्या भक्तकृतः। भाषागीतगीतगोविन्दादिरपि। जनतायाः प्राणिमात्रस्य अघं विशेषेण प्लावयति। सर्वथाऽत्र शब्दबलमप्रयोजकमित्याह-यस्मिन्निति। यस्मिन् वाग्विसर्गो। भाषाग्रन्थश्लोकेषु व्याकरणदुष्टस्य प्रयोगः अबद्धम्। तानार्थं वा अबद्धप्रयोगः। अभ्युपगमेन वा मूर्खहृदये। तत्र हेतुः - नामान्यनन्तस्येति। एकस्मिन्नप्यर्थे बहूनि नामानि प्रयुज्यन्ते। यथा त्रिभुवनाऽऽत्मभुवनेत्यादि। सर्वतोऽनन्तस्य अनन्तान्येव नामानि भवन्ति। न केवलं संज्ञाप्रतिपादकानि किन्तु यशसा अङ्कितानि। श्रवणे हेतुः। यत् यानि, यस्माद्वा। वक्तरि सति शृण्वन्ति। श्रोतरि सति गायन्ति। अन्यथा गृणन्ति। एतच्च पूर्वोक्तहंसादिसतां कृत्यम्। भगवत्सम्बन्धिनां धर्माणां भगवता सह अभेदाद्यत्र क्वचिदवतीर्णो भगवान् यथा सेव्यते, तथा यत्र क्वचिदपि स्थितानि नामानि श्रूयन्त इत्यर्थबलं निरूपितम्॥११॥

एवं शब्देषु भगवच्छब्दा एवोत्तमा नाऽन्य इति निरूपितम्। इदानीमर्थे विचारः क्रियते। तत्र ज्ञानं स्वरूपतः फलतश्च महत्। तथा यज्ञादिस्तथैवाऽऽचारस्तथाऽन्ये धर्मादयः। एते भगवता भगवदीयैश्च सह



स्वरूतः फलतः समा आहोस्विन्नेति भवति विचारणा। तत्र प्रथमं ज्ञानं निन्दति—

**SRI SUBODHINI:** Sage Naarada says, that those devotional words, which have been made by the devotees of our Lord, in love and deep devotion to our Lord — like the “Keertans” in many languages and the “Gita Govindam” (of Sri Jayadeva) are capable of destroying the sins of everyone, in a very “special” way! Proper adherence to grammar and metre etc. are not required in constructing “words” and “works” related to our Lord. (i.e. as required for all “worldly” writings.)

Let all the treatises relating to our Lord, written in various languages be without proper construction of sentences, adherence to grammar and “metre”. Let the songs (Keertans) sung about our Lord, be without proper “Alaap” etc. Let even a foolish person utter these holy words or sing such songs. What is the reason for accepting all these as “divine” and proper? Because all these contain “NAMAANI ANANTHASYA” — In the words sung, extolling the glory and greatness of our Lord, there are our Lord’s “many holy names” — like Tribhuvan, Aatmabhuvan — and all His holy names indicate the “limitless” nature of our Lord! His names are measureless (i.e. without any limit of their “number”). OUR LORD’S HOLY NAMES ARE NEVER WITHOUT A PROPER DIVINE MEANING; NAY, THROUGH HIS HOLY NAMES, OUR LORD’S GLORY AND “FAME” (YASH) ALSO GETS MANIFESTED AND EXPLAINED!

The word “Yat” in this verse, indicates the meaning of “for whom and through what reason?”

A TRUE DEVOTEE OF OUR LORD LISTENS TO OUR LORD'S HOLY NAMES, WHEN A "SPEAKER" (OR SINGER) IS AVAILABLE! WHEN "HEARERS" BECOME AVAILABLE, THIS DEVOTEE, THEN, SINGS OUR LORD'S HOLY NAMES. WHEN BOTH THE "SPEAKER" AND "HEARERS" ARE NOT PRESENT, THIS DEVOTEE SINGS OUR LORD'S HOLY NAMES BY HIMSELF (ALONE). IN THIS WAY, NOBLE SAINTS AND PARAMAHAMSAS ALWAYS ENGAGE THEMSELVES IN THE CHANTING OF THE HOLY NAMES OF OUR LORD!

AS OUR LORD'S "QUALITIES" (DHARMA) ARE "ONE" WITH OUR LORD (I.E. NOT DIFFERENT), EVERYWHERE, OUR LORD'S HOLY NAMES ARE SUNG, AS PER THE PLACE AND NATURE OF OUR LORD'S VARIOUS INCARNATIONS, TAKEN FROM TIME TO TIME! HE IS ALSO WORSHIPPED AND SERVED IN THE SAME WAY. OUR LORD'S HOLY NAME IS SYNONIMOUS TO HIS HOLY DIVINE FORM, AND, THIS SINGING, WORSHIP AND SERVICE CONTAIN THIS SACRED MEANING AND SIGNIFICANCE OF OUR LORD'S DIVINE FORM BEING PRESENT IN THEM!

In this way, it is emphatically stated, that ONLY THOSE WORDS (SOUNDS) WHICH SPEAK OUT THE GLORY OF OUR LORD ARE THE "BEST AND HIGHEST"! NONE ELSE! Now, a determination on the "Artha" (wealth or meaning) aspect of a devotee's life is being made. i.e. What is the real "wealth"?

Here "Jnana" (knowledge) is considered as greater than one's nature and the "results" thereof — as "Jnana"

is the gateway to “liberation” (Moksha). Sacrifices, good conduct and other “virtues” are also greater. But a consideration of the relative values for all these, in comparison to our Lord’s and His devotees’ glory is necessary. Are these equal in “form and result” to our Lord and His devotees? After considering this, at first, a condemnation of “Jnana” is done, through the next verse.

नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम्।

कुतः पुनः शश्वदभद्रमीश्वरे च चाऽर्पितं कर्म यदप्यकारणम्॥१२॥

**VERSE 12 Meaning:** “Without having pure devotion to our Lord, the knowledge attained through the Sankhya and Vedic systems, do not shine at all! When this is so, how can the worship and service of our Lord, done with desires in mind, as part of one’s knowledge, and also those “actions”, done without any reason or cause, shine as beautiful and appropriate, without pure and motiveless Bhakthi to our Lord Achyuta?”

**श्रीसुबोधिनी:** नैष्कर्म्यमिति। भक्तिसहितज्ञानादौ फलसिद्धेर्भवति सन्देहः—किं भक्तेः फलं ज्ञानस्य वेति? तदर्थं केवले निर्णय उच्यते। अच्युतभक्तिरहितं ज्ञानं सांख्य वैदिक वा भक्त्याऽनलंकृतत्वात् न शोभते। ज्ञानस्य शोभया तद्वतः शोभा भवति। अज्ञाननिवृत्तिश्च दीपवत्। सुवर्णपुत्तलिकाऽप्यनलंकृता न शोभते। यद्यपि निरीश्वरसाङ्ख्यमते ईश्वराभावादेव भक्तिर्नास्ति। निरूपेऽर्थे श्रद्धामात्रम्। सेश्वरेऽपि सगुण एवेश्वरः। वैदिकेऽपि यजमानादिदेवताऽऽवेशाभावे लौकिकत्वात्सर्वापेक्षायाश्चोक्तत्वादान्तःकरणशुद्ध्यर्थं भक्तिरपेक्ष्यते। सा च भगवच्छास्त्रानुसारिण्येव। निर्गतमञ्जनं यस्मादिति। अविद्यानिवर्तकं निरुपाधिकं वा। किं बहुना। सर्वेषु शास्त्रेषु यज्ज्ञानमुक्तं तस्य स्वरूपोपकारिणी फलोपकारिणी वा भक्तिरिति भक्त्यभावे स्वरूपं फलं वा न सिद्ध्येदित्यर्थः। कर्माऽपि भक्तिसापेक्षमित्याह—कुतः पुनरिति। तत्र कर्म त्रिविधम्। कामनया क्रियमाणं ज्ञानाङ्गमीश्वराधनलक्षणं वा। तत्राऽऽद्ये

भक्त्यपेक्षा नियता। तदाह—शश्वदभद्रमिति। साधनकाले फलकाले च क्लेशरूपत्वाद्भक्त्यभावे न पुरुषार्थरूपं स्यात्। द्वितीये भगवति सर्मणव्यतिरेकेण ज्ञानाङ्गतैव नास्ति। सर्मणमेव भक्तिः। भक्तिसाध्यं वा। तदाह—न चाऽर्पितं कर्मेति। न च भगवति अर्पितं कर्म भवतीत्यर्थः। चकारादीश्वरार्थं वा क्रियमाणम्। यदपि अकारणं पञ्चरात्रोक्तम्। तस्य लौकिककर्मवत्संसार-कारणत्वाभावात्। तस्मात्सर्वकर्मसु भक्तिः सहकारिणी॥१२॥

यतो भक्तिव्यतिरेकेण ज्ञानं कर्म वा न फलसाधकमत आवश्यक त्वाल्लाघवाच्च मुख्यतया भक्तिरेवापदेष्टव्या। सा च श्रवणरूपा। प्रथमं श्रवणसापेक्षा वा। अतः श्रोतव्यविषयत्वेन भगवच्चरित्रं भक्तिमार्गानुसारियोगजधर्मेण स्मृत्वा कथयेत्याह—

**SRI SUBODHINI:** A doubt arises, as to whether, the “result” (Phalam) has occurred due to “Bhakthi” or “Jnana”, when a devotee has worshipped our Lord with the dual attitude of Bhakthi and Jnana. With a view to remove this doubt, in this verse, a determination of the natures of “Jnana” and “Bhakthi” on an individual basis (i.e. not mixed, as referred to above) and its relative “results” are being determined. The Sankhya and Vedic practices undertaken without pure devotion to our Lord, do not “shine” or be successful, without the “beauty” of Bhakthi! The brilliance of “Jnana” makes the “knower” only as (Jnanavaan) “brilliant”! The purport is “Oh Sri Vyaasji! Your “Jnana” (knowledge) has not added to your “brilliance”, as you are still not satisfied and peaceful! Hence, “Jnana” by itself does not confer the beauty and “brilliance” of “Jnana”! “Jnana” usually gives only petty and “small” brilliance, and it cannot enlighten the “mind” fully! Like a lamp is able to remove only a little darkness, “Jnana” cannot dispel the “ignorance” of one’s self, totally (i.e. entirely).

इति श्री श्रीमद्भगवद्गीतायां अष्टाध्याय्योऽष्टमोऽध्यायः

A doubt arises here. Sri Veda Vyaasa was endowed with “Jnana” and not “Bhakthi” — but being an incarnation of our Lord Sri Narayana, why was he lacking in this “brilliance”? This doubt is answered by telling that JNANA IS LIKE A DOLL MADE IN PURE GOLD; AND IF THIS GOLDEN DOLL IS NOT MADE BEAUTIFUL WITH ORNAMENTS AND OTHER DECORATIONS, THEN, THIS GOLDEN DOLL DOES NOT LOOK BRILLIANT! IN THE SAME WAY, WITHOUT THE ORNAMENTS OF “BHAKTHI”, “JNANA” DOES NOT SHINE BRILLIANTLY! WHEN “JNANA” ITSELF IS NOT SEEN AS “BRILLIANT”, HOW CAN THE “JNANI” LOOK BRILLIANT?

Another doubt arises. By following the Sankhya spiritual system, a sage attains the “result”, through the 25 spiritual principles. In the Vedas, it has been mentioned, that a devotee will attain his “result”, through the knowledge of “Brahman” (ultimate truth). As Sri Veda Vyaasa had “Jnana” in him, why was this “Jnana” not “brilliantly” shining? On this question, it is said, that in the Sankhya system, there is no “Ishwara” (Lord) and there is no question of any “Bhakthi” to be practiced in this system. To whom, will the devotee, be devoted when there is no God or “Ishwara” at all? Hence, there is no path or role for ‘Bhakthi’ in the Sankhya system. A person, who follows this spiritual practice, is told to be sincere in this path. In fact this path has been condemned by the sages as not appropriate.

Moreover, the “brilliance” in the Sankhya system is absent, as it does not believe in God or “Ishwara”. There is a group of devotees of the Sankhya system, who do believe in the existence of God or “Ishwara”. Here also, the “brilliance” (Sobha) is lacking, as the “God”

in this system, has been described as always being endowed, with the quality of "Satwa". Here, in this system, the aspect of surrender to "God" (in our case to Lord Achyuta) is absent. Now, dealing with the Vedic system, it has been said, that, at that time, as sacrifices were done, without full knowledge, and as the celestial deities did not participate by "ingressing" themselves into the performers of these Vedic sacrifices, deprived of being divine and celestial in nature, these sacrifices, ended up by being "worldly" only! This sort of performing of the Vedic sacrifices cuts at the very root of the main goal of performing a Vedic sacrifice viz. being fully useful for the development of "Jnana" in the performer of these sacrifices (i.e. the desired result is not attained). This is told clearly in the 3<sup>rd</sup> part of Brahma Sutra through the sentence, "SARVAPEKSHA YAGNATI SRUTERASWAVAT". Hence, for the performers of these sacrifices, "Bhakthi" (devotion to our Lord) is necessary for the purification of their inner mind. Without "Bhakthi", "Jnana" does not shine on it's own!

Another doubt arises here. In the Vedas "Bhakthi" has been mentioned, as an act of "worship" (Upaasana). (TAMEVA DHEERO VIJNAYA PRAJNAM KURVEE SA BRAHMANAHA). As "Bhakthi" is involved in this type of "Jnana", why is it that this "Jnana" is not shining "brilliantly"? On this, it is said, that this "Bhakthi" is practiced as per the "scriptures" (Sastra) AND NOT OUT OF LOVE AND DEEP ATTACHMENT TO OUR LORD! Hence, "Jnana" by itself is seen as not "brilliant"!

The word "NIRANJANA" means that "Jnana" (knowledge) which is bereft of "ignorance" or any "impositions" (Upaadhi). This sort of knowledge also



does not shine by itself. The word “Api” (also) is used with the meaning of “Cha” (and). This would mean “what more can we say on this?”

The “Jnana” described in the various scriptures is aided, both in its “divine nature” and “result” by “Bhakthi”. Without this “Bhakthi”, Jnana cannot be known fully and neither can its “result” be achieved!

Now, in this verse, it is told, that “action” (Karma) is dependent on “Bhakthi”. “Karma” is of 3 kinds. (1) Done with a desire or result to be attained. (2) As part of “Jnana”. (3) Actions done as worship of our Lord. Dealing with the first category of persons, it is said, that “actions” done with a “desire” as the goal, certainly needs the help of “Bhakthi” - as these sort of actions give “stress and problems”, both at the time of their “actual doing”, and also at the “result” stage. Thus, if true Bhakthi does not arise, through these “actions”, then this “action” is not treated as seeking an appropriate human “goal” (Purushartharoupa) i.e. these actions will be wrong and sinful.

Without “Bhakthi”, which is of the nature of offering everything to our Lord, as an act of consecration (Samarpanam), any “action” done, will not become a “part” of “Jnana” at all. Hence, the second category, as referred to above, of action being part of “Jnana” will not confer the desired results, without these actions being consecrated as an offering to our Lord, with Bhakthi.

Hence, “CONSECRATED OFFERING (SAMARPAN) ONLY IS BHAKTHI I.E. THIS SURRENDER AND CONSECRATED OFFERING CAN TAKE PLACE ONLY THROUGH BHAKTHI. IN OTHER WORDS, THOSE

“ACTIONS”, (KARMA) WHICH HAVE NOT BEEN CONSECRATED TO OUR LORD, ARE NOT REGARDED AS “ACTIONS” AT ALL!

The syllable “Cha” (and) used in this verse indicates those “actions, which are done only to please our Lord i.e. for His sake only. Here “Bhakthi” is complete and total. Those actions, which are not of the type of “worldly” nature and for attaining “worldly” goals — even these “actions” will not give results, without “Bhakthi” to our Lord (as they lack a reason or goal for their performance - i.e. wasted aimless efforts). From this, we can realize that ALL ACTIONS ARE TOTALLY DEPENDENT ON BHAKTHI, WITHOUT WHICH NEITHER “JNANA” OR “KARMA” CAN SHINE!

It has been clearly seen, that without “Bhakthi”, both “Jnana” and “Karma” will not be able to give the desired “results”. Moreover, the desired “results” can also be got without the help of “Jnana” and “Karma”, through “Bhakthi” alone. “Bhakthi” is not dependent on anything else. Hence, it is necessary to advice and instruct everyone on “Bhakthi” only, as the most important way to our Lord. “Bhakthi” is of the form of “hearing of our Lord’s Leelas and glory” In this way “Bhakthi”, in the first instance, is dependent on “hearing” (Sravanam). Hence, as per this path of “Bhakthi” only, all the Yogic practices should be told or explained, after the most blissful Leelas and stories of our Lord are remembered. This is being told as per the following verse.

अथो महाभाग भवानमोघदृक् शुचिश्रवाः सत्यरतो धृतव्रतः।  
उरुक्रमस्याऽखिलबन्धमुक्तये समाधिनाऽनुस्मर तद्विचेष्टितम्॥१३॥

**VERSE 13 Meaning:** "Hence, Oh very fortunate Sri Veda Vyaasaji! You are devoted to explaining our Lord's stories and Leelas, which confer the desired results, which are truthful, and which manifest our Lord's sacred "fame"! You are also devoted to the discipline of study of the Vedas and other holy scriptures. Hence, for the sake of liberating the people, who are bound by the pangs of time (Kaala), please remember in your "Samaadhi", the Leelas and stories of our Lord, who measured the entire Universe with His power (as Lord Vaamana)."

**श्रीसुबोधिनीः अथो महाभागेति।** यद्यप्यस्माभिर्ज्ञायते तथाप्यधिकाराभावाद्वक्तुं न शक्यते। तव त्वेतादृशेऽर्थेऽधिकार इति **महाभागेति** सम्बोधनम्। मनसा भावितोऽर्थः कदाचिदन्यथा भविष्यतीति न शङ्का कर्तव्या। यतो—**भवानमोघदृक्।** अमोघा दृष्टिर्यस्येति। नापि त्वदुक्तमन्यैर्नाऽङ्गीकर्तव्यमिति शङ्कनीयमित्यभिप्रायेणाऽऽह—**शुचिश्रवा इति।** शुचि पवित्रं श्रवः कीर्तियस्येति। लोके ह्यादरणीयं रूपमेतदेव। किञ्च। तवाऽप्येतदेवाऽभीष्टमित्याह—**सत्यरत इति।** सत्ये रतः। भगवद्धर्मव्यतिरेकेणऽन्येषामसत्यत्वात्। किञ्च। यथा व्रताचरणं धमहेतुस्तथा भगवच्चरित्रश्रवणमपीत्यभिप्रायेणाऽऽह—**धृतव्रत इति।** धृतानि व्रतानि स्वाध्यायादीनि येन। भगवद्धर्मस्फुरणे वा हेतुः। न च तादृशधर्मा भगवति न सन्तीति मन्तव्यम्। यतोऽयमुत्क्रमः। उरु अधिकः क्रमः पादविक्षेपो यस्य। वामनस्य क्षणोदेकेन पदा सर्वलोकाक्रमणमित्यग्रे विस्तारयिष्यते। सर्वे हि जीवाः स्वभावतो बद्धाः कालपाशेन। तेषां बन्धननिवृत्तिर्महानुपकारः। सा च कालनियामकभगवच्चरित्राऽऽवेशादेव भवतीत्याह—**अखिलबन्धमुक्तय इति।** लोकवेदयोरप्रसिद्धत्वादुपायान्तरमाह—**समाधिनेति।** भगवानेव स्वयं सर्वोद्धारकः स्फुरिष्यति। अनु पश्चात्त्वयाऽपि स्मर्तव्यम्। विशेषचेष्टितं भक्तिजनकं न तु व्यामोहकम्। तस्याऽपि व्यामोहकत्वे ज्ञाते विशेषचेष्टितत्वमेव॥१३॥

विपरीते बाधकमाह—

**SRI SUBODHINI:** Sage Naarada says, "Though, I also know the Leelas and stories of our Lord, I do

not have the "authority" to speak about our Lord's Leelas and stories. You have the authority to tell this - as you are a very fortunate and lucky personage (Mahabhaga). You may get a doubt, that whatever you have thought in your mind, may get expressed outside, with a different meaning or action. May I assure you, that this will not happen, as your "Jnana" will never become "fruitless" (wasted). Whatever meaning, which would arise in your mind, will be appropriate and correct. Please also do not doubt, that whatever you would say now, about our Lord will not be accepted or approved by others. May I assure you, again, that your doubt is unfounded - as you are a person of sacred fame (Suchisravaha) - equal to our Lord's own sacred "fame" (Pavitrakeerthi). Usually, in this world, such noble persons, with so much of sacred fame, are always respected. You also are eager to describe our Lord's Leelas and stories - as you are fully devoted to "truth"! ONLY OUR LORD'S LEELAS AND VIRTUES ARE TRUTHFUL. ALL OTHERS ARE UNTRUTHFUL!"

"Like the observance of a vow is the cause for the rise of "Dharma", in the same way, only listening to the stories and Leelas of our Lord, is the cause for the rise of "Dharma". You have followed the discipline of Vedic and other scriptural studies (Dritavrataha). Alternately, it can be said, that your devotion to our Lord's virtues and stories has been caused, by your taking this path of disciplined observance of various sacred vows - like scriptural study etc. (Swaadhyaya)."

"Some may say, that our Lord does not have the virtue or quality (nay the power) to get everyone "released" from their "bondage" of time (Kaala); but let

me assure you, that our Lord is Urukrama — our Lord's holy feet is very long — as He manifested such huge feet (feat also) as Lord Vaamana (and as Lord Trivikrama) — that within a second, He made His holy feet so very big and long, that, it occupied and surrounded the entire Universe." This story is told later.

"All "Jeevas" are bound by the pangs of "time" (Kaala). To get them released from this "bondage" is the "best" help anyone can render. Through the "ingress" of our Lord's stories and Leelas — as our Lord is the controller of the factor of "time" (Kaala) — these "pangs" of bondage can be destroyed. This is the point explained through the words "for the liberation of everyone from bondage" (AKHILABANDHAMUKTHAYA). You may say that, in this world, it is not well known, that the stories and Leelas of our Lord are capable of liberating everyone from their "bondage", I would still tell you another way, that YOU SHOULD REMEMBER OUR LORD'S LEELAS AND STORIES IN YOUR "SAMAADHI". If you remember our Lord's Leelas and stories, in this way, THEN OUR LORD HIMSELF WILL MANIFEST IN YOU, AS HE IS THE REDEEMER OF EVERYONE. All these stories and Leelas, of our Lord, which you shall remember in your "Samaadhi" should be "specially beneficial for the origination of pure Bhakti to our Lord". In this way, sage Naarada gave this "Saadhan" (spiritual practice) to Sri Veda Vyaasa, so that he can conquer and remove his "sorrow".

It is not proper to speak about anything other than our Lord's stories and Leelas — as per the next verse.

ततोऽन्यथा किञ्चन यद्विवक्षतः-

पृथग्दृशस्तत्कृतरूपनामभिः।

न कर्हिचित्त्वाऽपि च दुःस्थिता -

मतिर्लभेत वाताहतनौरिवाऽऽस्पदम्॥१४॥

**VERSE 14 Meaning:** "If a person wants to tell anything else, other than our Lord's Leelas and stories, "the saying and telling" of this person, who sees everything divided and different, are listened by those people, whose "intellects" get wavering, through the names and forms explained therein (i.e. the variety). Their "intellects" are comparable to a "boat", which is tossed about by a whirlwind, and which is unable to find a fixed mooring place (i.e. a resting "peaceful" place)."

श्रीसुबोधिनीः ततोऽन्यथेति। अभिधेयाऽपर्यवसानं हि सर्ववस्तुषु। मरुमरीचिकावन्नियतत्वाऽभावात्। भगवतो गुणानामनन्तत्वेऽपि नियतत्वम्। अतः कार्याऽसमाप्तिशङ्कया प्रथमत एवाऽन्यत्राऽरम्भणीयम्। किञ्च। विचारदशायामपि दुःखात्मकत्वात्तद्विचारिका बुद्धिरपि दुःखिता भवति। तदाह-अन्यथेति। ततो भगवच्चरित्रात्। यद्यपि सर्वमेव भगवच्चरित्रं तथापि भगवच्चरित्रत्वेनानिरूपणात्तत्त्वेऽपि न तथात्वमित्याह-अन्यथेति। किञ्चनेत्यव्ययसमुदायः। यत्किञ्चिदित्यर्थः। अनादरणीयमिति वाक्यसमाप्तिः। तदनूद्य दूषयति-यद्विवक्षत इति। वचनानन्तरं मध्ये वा दुःखं भविष्यतीति किं वक्तव्यं तद्वक्तुमिच्छत एव भवति। तत्र हेतुः। पृथग्दृशः। भगवत्त्वेन स्तोत्रे तत्पर्यवसानाभावाद्भिन्नतया निरूपणमावश्यकम्। तथाच भगवद्धर्माऽस्फुरणादन्यत्रोत्कर्षाभावादविद्यमानविवक्षायां बुद्धिर्दुःस्था भवति। किञ्च। तत्कृतानि पृथग्दशनकृतानि पदार्थान्तरस्य रूपनामानि न भगवत्कृतानि। ततश्च सिद्धत्वाभावात्स्वयं कृत्वा स्वयं निरूपणे स्वयमेव पर्यवसानमिति कर्हिचिदपि कस्मिंश्चित्काले कस्मिंश्चिद्देशे च बुद्धिरास्पदं न लभेत। सर्वस्याऽपि बुद्धिकृतत्वात्। अन्यदन्यस्याऽऽस्पदं न भवति। अब्रह्मत्वेन



स्वाश्रयत्वाभावाच्च। दुःखेन स्थिता दुष्टतया वा स्थिता। सदोषो वायुवत्सर्वतारिकां बुद्धिं नौकामिव नाऽभीष्टदेशं प्रापयतीत्याह—वाताहतेति। आहता घूर्णिता॥१४॥

एवमपर्यवसानेन बुद्धिदुःखदातृत्वेन च अन्यत्र वक्तव्यमित्युक्तम्। इदानीं प्रतारकशास्त्रवदन्यकथनं पापहेतुरित्याह—

**SRI SUBODHINI:** ANY OTHER “DHARMA”, OTHER THAN “BHAGAVAD DHARMA” IS MADE UP OF ONE’S INTELLECT ONLY! Hence, there is no “stability” in them. Each one will be different, from each other, and “contrary” too! No one can properly describe them also. Like a “mirage”, these are not fixed or permanent. Moreover, as the “meanings of words” can be given endlessly, it is indeed wrong to speak anything else, than the Leelas and stories about our Lord.

A doubt arises now. “You have told, that the Leelas and stories of our Lord are also limitless, and due to this, will this “blemish” be applicable to our “Lord’s Leelas and stories” also? (As they are also endless like thoughts and words.) On this it is said, that **OUR LORD’S LEELAS AND STORIES ARE NOT BASED ON “INTELLECTUAL IDEAS”, AND DESPITE BEING “LIMITLESS”, THERE IS A DISCIPLINE IN THIS!** Hence, our Lord’s Leelas and stories can be told in a proper way!

It is also true, that except the Leelas and stories of our Lord, all other types of thinking and actions pertaining to other things, however righteous they are, will give only sorrow, and the “intellect”, which thinks of these “matters”, also becomes sorrowful! This is indicated, through the word “alternately” (Anyatha) used in this verse. The word “Tataha” (of that) is used to indicate “from our Lord’s Leelas and stories”.

Thus, if someone wants to tell anything else, than our Lord's Leelas and stories, then he is supposed to be not doing it right. Although, whatever is there or happening, at the highest truth-level are only our Lord's Leelas and stories only (as our Lord is the "Aatma" of every Being), but as these "stories" are not told, as being belonging to our Lord or about Him, they do not attain the status and value of being our Lord's Leelas and stories. Thus, it is said here, very clearly, that ANYTHING TOLD, OTHER THAN OUR LORD'S STORIES AND LEELAS, IS NOT RESPECTABLE AT ALL!

By telling about "other things", a person gets only sorrow. There is no doubt on this. Even to get a desire to tell anything else is sorrowful indeed! Why? THIS SORT OF EAGERNESS AND KNOWLEDGE IS SEPARATE AND DIFFERENT FROM OUR LORD — AS THESE WORDS DO NOT HAVE OUR LORD AS THE "GOAL". Even if this speaker who tells about "other" things, has respect for our Lord, as his "vision" is far away from our Lord, and as the "goal" in his mind is not our Lord, he has to, perforce, speak about all "other" things as "separate" only (i.e. separate from our Lord). Due to this, as our Lord's virtues and qualities as do not get ingressed into this "intellect", and he does not get bliss and joy from anywhere else, he becomes sorrowful in his "intellect", despite his keen desire to speak about "bliss and joy"!

This "divided" vision, makes him give "distorted" meanings, with various "names and forms" (i.e. endless explanations). Neither, are they pertaining to our Lord's qualities and virtues. They are made by the "imagination" of their own "intellect", and, due to this, all

their “thoughts” end in their “intellect” only (not in our Lord). As, the intellect is only a web of endless thoughts, it can never get fixed in one place. All these “imagination”, bereft of thoughts about our Lord’s Leelas and stories, are not based or dependent on our Lord. Due to this, the intellect attains great sorrow and unhappiness. It becomes also cruel and wicked! Here, the “thoughts” are compared to a “boat” tossed about by the whirlwind, unable to reach the desired destination, for safe mooring. In the same way, the “intellect” also, finds no safe resting place, due to the “blemish” of “imagination” (Kalpana).

Due to the “limitless” nature of “thoughts”, (Kalpana) as they have no “end” at all, and as this “endless process” gives great sorrow to the intellect, IT IS SAID, THAT A WISE PERSON WILL NEVER SAY ANYTHING ELSE, THAN THE GLORY AND GREATNESS OF OUR LORD! Now, it is told that, it is “sinful”, even to speak about various activities involved in the “worldly” duties (for living), wherein our Lord’s glory is not spoken of — as per the next verse.

जुगुप्सितं धर्मकृतेऽनुशासतः स्वभावरक्तस्य महान् व्यतिक्रमः।  
यद्वाक्यतो धर्म इतीतरः स्थितो न मन्यते तस्य निवारणं जनः॥१५॥

**VERSE 15 Meaning:** “The human being has to put effort to protect his “body”, considering it as one’s own “Aatma”. This is Dharma. It is indeed, grossly wrong, to speak about this condemnable idea to those, who are already attached and attracted to this way of thinking! Why? Because, influenced through the words of this “instructor” (advisor), these persons, who are devoid of the power to think properly, will, after our cautioning them to ignore such “words of advice”, continue to

disregard our own words of advice (and act to the contrary)."

**श्रीसुबोधिनीः जुगुप्सितमिति।** यथा अपेयपानादिकं धर्म इति बोधकस्य नरकपातस्तथा देहादिष्वात्माध्यासं कृत्वा तन्निर्वाहार्थं यतनीयमिति वक्तुर्नरकपातः। ननु दुष्टत्वात्स्वत एव लोको न प्रवर्तते। किं कथनेनाऽनिष्टं स्यादित्यत आह—**स्वभावरक्तस्येति।** “अनुरक्तो गुणान्ब्रूते विरक्तो दूषणान्यथे” ति न्यायाद्रागे विद्यमाने न दोषस्फूर्तिः। तस्य च स्वभाविकत्वे ज्ञाते कदाचिन्न प्रवर्तताऽपि, धर्मत्वेऽपि ज्ञाते कदाचिदपि न निवर्ततेति भगवदाज्ञोल्लङ्घनरूपो महान् व्यतिक्रमः। कूपेऽन्धपातनेन वा। नन्वन्यो निवारयतु। तथाच फलाभावान्नाऽतिक्रमो भविष्यतीत्यत आह—**यद्वाक्यत इति।** इतरः स्वतो विचाराक्षमः पुरातनवक्तृविश्वासाद्धर्मोऽयमिति निश्चितबुद्धिरन्येन अस्मदादिना क्रियमाणं निषेधं न मन्यते। यतो जननधर्मा जनन एवाऽभिरतः। बहुधा श्रुत्वाऽपि निषेधमूर्ध्वरितसां प्रशंसेति वेदानधिकृतविषय इति समप्रामाण्येऽपि विकल्प इति मन्यते। न तु निषिद्धत्वेन। तथाचाऽऽपस्तम्बः—ऊर्ध्वरितसां प्रशंसेति। तथा च भट्टाः—येऽन्धपंग्वादयो नरा गार्हस्थ्यानर्हास्ते संन्यासादावधिकारिण इति। विकल्पो वा। उभयं ब्राह्मणमितिवत्॥१५॥

ननु तथापि मीमांसाद्वयेन मार्गद्वयस्य सिद्धत्वात्किमनेन तृतीयेनेत्याह—

**SRI SUBODHINI:** Like a person, who exhorts people to drink, that which is prohibited and eat that “food”, which is also prohibited, is punished by being thrown into “hell” (Narakam), in the same way, by considering the “body” as the “Aatma” and to exhort the people to put efforts to maintain this “body” only, - considering this as its true Dharma — this action also is considered as the “gateway to hell”! Some may defend this idea by telling that, due to the “blemish” present in the “body”, perhaps the people may not, on their own, put efforts to protect the “body”, and it is necessary, therefore, to tell them that “it is duty of

everyone (Dharma) to put efforts to protect the body etc.". They may further say, that there is nothing wrong in advising everyone like this! On this, it is said, that this type of "saying" is inappropriate. Why? Usually, all people are already attached to their bodies etc. Due to this, as per the saying, "He, who is attached to an object or person always speaks about the qualities and virtues of that object or person only", it is but natural, that these "worldly" persons always speak about the allurements of this world. On the contrary, it has been also told that, "those who do not like an object or a person always condemn this object or person only". In this way, when there is attachment to an object or person, then, the person forgets all the "bad qualities" and speaks about the "good things" only!

If a person gets the "knowledge", that the attachment to the body etc. is due to our "nature" (Swabhaava) and not "real by itself", then, perhaps, people may not put effort to look after the body etc. But, when they realize that, it is indeed "Dharma" only to put efforts to maintain one's body etc., then, no one will lose interest in putting this effort to protect their body etc.

But to tell people, that it is "Dharma" to protect one's body etc. will be a "violation" of the Vedic knowledge, which is based on our Lord's desire, will and orders! This sort of "advice and teaching" will be unjustifiable, and will be tantamount to lead the world "astray" from the correct path! i.e. to tell the "wrong path" to the world! — As good as pushing a blind person into a dark well!

If it is told that, someone else may "stop" him

(from this fall), it is said, that these persons lack the capacity and power to "think rightly" for themselves. These people will continue to be influenced by the previous "advisor's" opinion that, "it is the duty to regard the body as the "Aatma". In this way, as their "intellect" is established in this thought, they will disregard any other wholesome advice, which is contrary to their "fixed" opinion! Why? This person has the attachment to his body etc. and will have to take "birth" again. IT IS DUE TO THIS IGNORANCE OF REGARDING THE "BODY" AS THE "AATMA", THAT, THE "JEEVA" HAS TO TAKE "BIRTHS" AGAIN AND AGAIN! This "Jeeva" also thinks, that this advice of "not regarding the "body etc." as the "Aatma" is applicable only to those "Mahayogis", and told only with a view to "praise" them! They also wrongly assume, that this advice is only intended for those, who have no "authority" to follow the Vedic systems! In this way, they think, that it is right and proper to regard the "body etc." as the "Aatma"! Sometimes they think, it may not be right also! e.g. Sage Apasthamba says that, "it is wrong to regard the "body" as the "Aatma"; Bhatta says that, "persons who are blind and lame are not entitled to lead a family life. These persons can opt to lead a celibate or Sannyasi's life — or remain as they are". If he opts for Sannyasa, then he should live without the "ignorance" (attachment) to the body. But those who remain as "householders" and do not take "Sannyaasa", need not worry, if they continue to live with the "ignorance" of being attached to their body etc.! Such views have been expressed by different thinkers. (The purport of all this, is that only listening, thinking and speaking about our Lord's Leelas, stories and glory is



the right attitude, and an ideal devotee should totally give up his attachment or desire for anything else.)

Another doubt arises. Sri Veda Vyaasa was fully well versed both in the former and the latter portions of the Vedas. He was also an adept in both the “Jnana” and the “Karma” paths. Then, what is the necessity to describe this “Bhakthi” path of rendering the “praise” of our Lord? On this, it is said.....

**विचक्षणेऽस्याऽर्हति वेदितुं विभोरनन्तपारस्य निवृत्तितः सुखम्।  
प्रवर्तमानस्य गुणैरनात्मनस्ततो भवान्दर्शय चेष्टितं विभोः॥१६॥**

**VERSE 16 Meaning:** “He, who is able to renounce everything, can only realize the bliss of Brahman, which is “beyond” everything! In other words, he only can attain this bliss. But, those persons who are deeply attached to their bodies and other material pursuits, are not able to attain this “bliss”. Hence, with a view to redeem these “worldly” persons, please explain the Leelas and stories of our Lord.”

**श्रीसुबोधिनीः विचक्षण इति। आत्मसुखं हि निवृत्तिमार्गे प्रकटीभवति। ब्रह्मसुखं च परं शुक्वत्सर्वपरित्यागिनः। वैराग्यं च नेदानीन्तनानां सम्भवति। तदर्थं च नूतनप्रयत्ने “तद्धेतोरेवाऽस्तु किं तेने”ति न्यायेन स्वतन्त्र एवाऽयं मार्गोऽस्त्वित्यभिप्रायेणाऽऽह। विचक्षणः कश्चिदेव अस्य भगवतः अनन्तपारस्य देशकालापरिच्छिन्नस्य सर्वेहोपरतितनुः (?) सुखं वेदितुमर्हति। तावताऽपि न कार्यसिद्धिरित्याह—विभोरिति। अनात्मनो देहादेर्गुणैर्विषयैः प्रवर्तमानस्य न तत्सुखमिति पूर्वेण सम्बन्धः। नेत्यध्याहारः। अथवा। तस्य निवृत्तितस्तत्सङ्गाभावेन, न तु तेषामपि कृतार्थकरणे समर्थः। यद्वा। प्रवर्तमानस्याऽर्थे तत्सम्बन्धी वा भवान्। तदर्थं यत्नकरणात्। तदुद्धाराय भगवद्गुणा वक्तव्या इत्यर्थः। निर्वाहकमाह—विभोरिति॥१६॥**

एवं चतुर्भिः श्लोकैरुपक्रमोपसंहाराभ्यां चरित्रकथने विधिर्निरूपितः।

तस्य मीमांसामाह द्वाभ्याम्—

**SRI SUBODHINI:** When a devotee follows the path of “desireless action”, then he attains the happiness and bliss of his “Aatma”. For those, like Sri Sukadeva, who have renounced everything, (i.e. those who follow the path of “Jnana”), the attainment of the bliss of Brahman takes place. But, at this time, people lack the quality of renunciation and detachment. For these persons, we have to provide a new way or effort, so that, these persons also attain the “bliss” of Brahman. In the two parts of the Vedas, the attainment of the bliss of “Aatma”, through the path of “action” and of the bliss of “Brahman”, through the path of “Jnana” have been described. But, as at the present time, both of the above two paths cannot be practiced by anyone, - as the people lack “detachment” (Vairagyam). HENCE, FOR THESE PERSONS, THE PATH OF BHAKTHI TO OUR LORD, THROUGH LISTENING TO HIS GLORY, LEELAS AND STORIES HAS BEEN PROVIDED. With this in view, sage Naarada says, that some great devotee, having realized the bliss of our Lord, which is beyond time and space, should speak about the glory and the Leelas of our Lord, with a view to redeem those, who are deeply attached to this material world. But none can attain our Lord’s “bliss” without His grace or will. This is referred to here, with the words “Vibhoho” i.e. our Lord is all pervasive, being present everywhere. Due to this, His “bliss” also is great and glorious. Hence, our Lord’s “bliss” cannot be understood or realized by everyone. Especially, those, who are attached to their “worldly” joys and pleasures can never realize or understand this highest “bliss” of our Lord!

The word “Sukham” (bliss — happiness) has been used, both in the first and second lines of this verse, and they are related to each other. The syllable “Na” (not at all) indicates, that this “bliss” cannot be understood at all. But, it is said, that the realization and attainment of this “Brahmic bliss” is possible, if a devotee disassociates himself from the company of those, who are attached to the pursuit of “worldly” pleasures and joys. But this devotee will never be able to redeem these persons, who are attached to the “worldly” pleasures and joys. “Oh sage Veda Vyaasa! You are the teacher and guide for those, who are involved in the path of “action”, as you have put a lot of efforts for their sake and welfare. Hence, with a view to redeem these persons, you have to describe the Leelas, virtues and stories of our Lord. OUR LORD IS OMNIPRESENT! IS ALL-CAPABLE (OMNIPOTENT). HENCE, BY DESCRIBING THE VIRTUES AND GLORY OF OUR LORD, ALL YOUR DESIRES WILL GET FULFILLED AND PROTECTED”!

In this way, sage Naarada told sage Veda Vyaasa that, “you should describe the Leelas and stories of our Lord”. Now, through the next two verses, the glory of service and worship of our Lord (and the necessity thereof) are explained.

त्यक्त्वाऽस्वधर्मं चरणाम्बुजं-

हरेर्भजन्नपक्वोऽथ पतेत्ततो यदि।

यत्र क्व वा भद्रमभूदमुष्य किं को-

वाऽर्थ आप्तो भजतां स्वधर्मतः॥१७॥

तस्यैव हेतोः प्रयतेत कोविदो न लभ्यते यद्भ्रमतामुपर्यधः।

तल्लभ्यते दुःखवदन्यतः सुखं कालेन सर्वत्र गभीररंहसा॥१८॥

**VERSES 17 and 18 Meaning:** "A devotee, having realized, that taking care of his body etc. is not his real "duty" (Dharma), renounces the same, and begins to worship and serve the lotus feet of our Lord. But after attaining the realization of Brahman, if this devotee were to regard that "this service and worship of our Lord is not my duty" (Dharma), then he attains "decline and fall" (Patita). He attains, again, the attitude of a "Jeeva". He cannot be benefited or redeemed through any other spiritual practice or way."

"If he undertakes to do the "Vedic" duties, as per his "authority", without serving or worshipping our Lord, what little can he gain with this type of performance of "duty"? (None at all).

"Hence, a wise devotee should put effort to attain that "goal", which is not attainable even by being born in the bodies of both inanimate and animate Beings, both very low and very high like Lord Brahma Himself."

"All worldly joys, pleasures and comforts are easily attained, through the inspiration of "time" (Kaala), like in the same way, sorrow and unhappiness come to us unasked! In this way, all "worldly" joys, in the form of father, sons, wives etc. are attained automatically, through the efflux of "time"."

"HENCE, A DEVOTEE SHOULD PUT EFFORTS TO SERVE AND WORSHIP OUR LORD ONLY AT ALL TIMES!"

**श्रीसुबोधिनी:** त्यक्त्वेति। ननु भगवत्कथा केन श्रोतव्या? किं धर्मकर्तृभिलौकिकैर्धर्मकर्तृभिर्वा? तत्राऽद्यस्याऽनवकाशः। द्वितीयस्य लौकिकव्यापारेणाऽऽविष्टस्य न प्रवृत्तिः। तृतीये दुष्टाधिकारित्वादसच्छास्त्रता स्यात्। सर्वाधिकारित्वान्न निवृत्तिमार्गनिष्ठत्वम्। तथा सति वा अवक्तव्यमिति।

तत्रोच्यते। धर्मकर्तृभिरेव श्रोतव्यं परं धर्मपरित्यागेन। “जन्मान्तरसहस्रेष्वि”ति भगवद्वाक्यात्। यथा निवृत्तिमार्गे धर्मत्याग तथाऽत्राऽपि – “तावत्कर्माणि कुर्वीते” ति भगवद्वाक्याद्बाधकानां चिरकालसाध्यानां वा परित्यागः। तथाच त्यक्त्वेति विधिः। “न्यासादेशेषु धर्मत्यजनवचनत” इत्यत्रोक्तार्था अनुसन्धेयाः। तत्र हेतुः अस्वधर्ममिति। देहाहिधर्मं तदधिकारेण वा प्रवृत्तम्। स्वस्य तु जीवस्य दासत्वाद्भगवत्सेवैव स्वधर्मः। दाशकितवादिकमप्यधीयत एके ब्रह्मदाशा ब्रह्मकितवा इति। इदं विस्तृतमस्माभिः—“अंशो नाना व्यपदेशादि” त्यत्र। हरेभगवतः परब्रह्मणो भक्तिमार्गानुसारेण चरणसेवा जीवानां स्वाभाविको धर्मः। अंशत्वेऽपि अंशिनः सेवा मुख्या। येषामप्येतदवास्तवं तेषामपि देहधर्मापेक्षया अन्तरङ्गम्। अत्र मतान्तरमनूद्य दूषयति—यद्यपक्व इति। अथ यदि पतेदिति। जीवस्य दासत्वेन स्वधर्मत्वात्पतनशंकैव नाऽस्ति। भगवत्सायुज्यसाधनत्वाच्च। अयमेव, च तस्य पाकः। फलपर्यवसानात्। यदा त्वौधिकं जीवत्वं तदा अस्वाभाविकाधिकारकृतत्वादपक्वता स्यात्। तथापि न पतनशङ्का। परमोपाधित्वात्। अथ भिन्नप्रक्रमेण विचार्यते। ब्रह्मभावं प्राप्तस्य नाऽयं धर्म इति। तथा सति पतेत् पुनर्जीवभावं प्राप्नुयात्। तत्राऽपि भजनान्नाऽन्यत इत्याह—तत इति। एवमपक्वपक्षं ब्रह्मभावाच्च भ्रंशपक्षमनूद्य दूषयति—यत्र क्ववेति। साक्षाद्भगवत्सायुज्यहेतुभगवत्सेवायामपि यदि पातस्तदा क्व साधनान्तरे तस्य भद्रं भविष्यति। साधनं हि पूर्वावस्थासाध्यमेव। वेत्यानादरे। क्वापि साधने तस्य भद्रं न भविष्यतीत्यर्थः। यदा स्वाभाविकभजनज्ञानादीनां न पुरुषार्थपर्यवसायित्वं तदा दूरापास्तमन्यधर्माणमित्याह—को वाऽर्थ आप्तोऽभजतां स्वधर्मत इति। अभजतामसेवकानां केवलदेहाद्यध्यासेन प्रवृत्तानां लौकिकानां ब्राह्मण्याद्यधिकारेण प्रवृत्तानां वैदिकानां च ये धर्मास्ते वस्तुतः सतां परधर्माः। ततश्चाऽन्यधर्मैः को वाऽर्थः प्राप्तस्तैरपि को वाऽर्थः प्राप्त इति स्वशब्देनोच्यते। अभजतां हि फलं ब्रह्माण्डस्य मध्यस्थानप्राप्तिः। तद्वत् ब्रह्मणि गच्छति। स्पृद्धाऽसूयादयश्च नियताः। “विधर्मः परधर्मश्च आभास उपमा च्छलः। अधर्मशाखाः पञ्चेमा धर्मज्ञोऽधर्मवत्त्यजेदिति”ति भगवद्विमुखानां धर्म परधर्मत्वात्याज्य एव। अथ पतेदित्यत्राऽपि न साधनानुष्ठानेन कश्चित्पतति। स्थूणानिखननन्यायेन दाढ्यात्। तस्माद्भगवद्भजने न केनाऽपि विरोधः। किञ्च।

प्रमाणबलविचारेण साधनामुखत एतदुक्तम्। प्रमेयबलविचारेण फलमुखतोऽधुना निरूप्यते। तत्रैवं पदार्थाः। सर्वोत्तमः पुरुषोत्तमः। तदनु तस्यैव रूपान्तरमक्षम्। सर्वकार्यकर्तृ तस्याऽपि रूपान्तरं सर्वाधिकारी कालः। कालस्याऽशभूतौ कर्मस्वभावौ। पुनरक्षस्य रूपान्तरं यज्ञाः। पुनरक्षद्रूपभेदे प्रकृतिपुरुषौ। ततस्तत्त्वानि। ततो ब्रह्माण्डम्। तत्र पुरुषांशा अस्मदादयः। तेषां प्रयत्नव्यतिरेकेणाऽपि प्रलये पुरुषता। मध्ये कालाधीनाः फेनबुद्बुदवन्नानाभाव प्राप्नुवन्ति। तत्र विचारयतु देवानां प्रियः किं फलमिति। तस्मादक्षरपर्यन्तमनित्यत्वेन तुच्छत्वात्कालेनाऽपि सिद्धेर्न तदर्थं यत्नः कर्तव्यः। भगवद्भजनं तु न कालसाध्यम्। पुरुषोत्तमपर्यवसायि च। न हि पुरुषोत्तमसेवा। तदन्तरंगैः क्रियमाणा बहिरधिकारिप्रेरिता भवति। कालगम्यत्वाभावात्। सर्वत्र भगवन्मार्गे भगवत एव साधनत्वेन विधानाच्च। दृश्यते च लोके महाराजातरङ्गसेवकानां नाऽधिकार्यधीनत्वम्। ननु देहेन्द्रियाणां कालप्रवाहस्थानां परिग्रहात्कथं न कालाधीनत्वमिति? पुरुषोत्तमपरिग्रहादिति ब्रूमः। तस्मात्तस्यैव हेतोस्तदर्थमेव भगवत्परिग्रहार्थमेव कोविदो यतेत। न मूर्खान् दृष्ट्वा यत्र क्वचित्। ननु कथमत्र विधिः? अप्राप्तांशाभावात्। लोकवेदयोरीश्वरभजनस्य सिद्धत्वात्। तत्राऽऽह न लभ्यते यद्भ्रमतामुपर्यध इति। उपरि ब्रह्मपर्यन्तम्। अधः स्थावरपर्यन्तम्। भ्रमतां जीवानां तत्तच्छरीरेण तत्तच्छरीरधर्मेण वा यत्र लभ्यते तदर्थं यत्नः कर्तव्यः। तद्धि वैधम्। यत्नस्तु पूर्वोक्तचरणसेवा। धर्मरूपसेवाया लोकवेदसिद्धत्वेऽपि न भक्तिसेवा तत्सिद्धा। यद्यपि ज्ञानार्थमपि प्रयत्न एतादृशो भवति तथाप्यक्षरपर्यवसानात्र पुरुषोत्तमप्राप्तिः। “अव्यक्तासक्तचेतसामि”ति वाक्यादव्यक्तस्वरूपभगवद्रूपाक्षरप्राप्तिरेव फलम्। नन्वदृष्टेन न कथं भक्तिसिद्धिः। सर्वोत्पत्तिमन्निमित्तकारणत्वात्। तत्रोच्यते। कालसाध्य एव कर्मस्वभावयोः प्रवृत्तिः। न कालासाध्ये। किञ्च। अदृष्टं नाम पूर्वजन्मनि कृतकर्मणोऽवान्तरव्यापाररूपधर्माधर्मलक्षणम्। तत्कस्य कर्मणः। किं भगवत्प्रीतिहेतोरहेतोर्वा? आद्यस्तु नाऽदृष्टं जनयति। दृष्टेनैव भगवत्प्रीतिजननात्। फलविपर्ययस्त्वसङ्गतः। नाऽप्रीतिहेतोः। अफलत्वेन तदर्थं न व्यापारजननं सम्भवति। किञ्च। कर्मणां प्ररोहैकस्वभावत्वाज्जन्मनो नाऽन्तिमत्वसाधकत्वम्। अन्तिमे च जन्मनि भगवद्भक्तिः। भगवत्प्रसादैकलभ्यत्वात्। “स एष साधो चरमो भवानामि”ति वाक्यात्। जातकेऽपि धर्मरूपसेवाया एव फलत्वेन



शुभग्रहैर्ज्ञायमानत्वम्। तस्मादनन्यसिद्धत्वाद्भगवद्भक्तावेव यत्नः कर्तव्यः। न च लौकिकसुखदुःखाभावार्थं यतनीयम्। कालेनैव तत्सिद्धेः। दुःखवत्। अतो देहप्राप्तावेव तद्भोगस्य सिद्धत्वात्स्वस्य पिष्टपेषणमित्याह—तल्लभ्यत इति। अन्यतः पितृपुत्रभार्यादिभ्यः। तेषामपि प्रेरकः कालः। स च कालः कृतिसाध्यो न भवति। न च देशः स्वतन्त्रतया साधनम्। तस्याऽपि कालाधीनत्वात्। तुल्यत्वेऽपि नियतसहभावात् तदाह सर्वत्रेति। प्रतीकाराऽकरणार्थमाह—गभीररंहसेति। तस्माद्भगवद्भजनार्थं प्रयत्नः कर्तव्यः॥१८॥

तत्र तर्कमाह—

**SRI SUBODHINI:** Who should listen to the Leelas and stories of our Lord? Those, who are “Dharmik” in nature, or those, who are engulfed by this world and its problems, or by those, who are doing unrighteous and sinful activities? On this, it is said, that those, who are engaged in the performance of their “duties”, do not get time at all, to listen to our Lord’s Leelas and stories. The “worldly” people are always engaged in the performance of their “activities”, and due to this, they do not have the intention, to listen to our Lord’s Leelas and stories. If it is told, that this listening of our Lord’s Leelas and stories has been specially told for those, who indulge in “unrighteous” (Adharmik) actions, on this, it is said, that this listening of our Lord’s stories and Leelas, will come to be regarded as a “wrong Sastra or system”, if only bad and wicked persons are considered as “deserving” to listen to our Lord’s Leelas!

Will these “Leelas and stories” about our Lord, be considered as “lower” in importance, as everyone has authority to listen to these? On this, it is said, that these Leelas and stories of our Lord are intended for those, who perform their “duties” well (i.e. in a righteous way). It

is these devotees, who are told to listen to our Lord's Leelas and stories, by giving up the performance of their "duties". The purport of this, is that after the decline of one's "sins" (i.e. their removal), a devotee will get true devotion (Bhakthi) to our Lord.

Of course, a "worldly" person, and those, who do "unrighteous" actions do not get their "sins" removed. Due to this, they do not have "authority" to listen to our Lord's Leelas. In other words, only those, who are "righteous" get this authority. But many a times, these devotees, who are deeply involved in the performance of "Dharmik" actions, do not get or find "time" to serve and worship our Lord. How then, will these persons do the service and worship of our Lord? ON THIS, IT IS SAID, THAT THEY SHOULD GIVE UP DOING THEIR DUTIES, AND INVOLVE THEMSELVES IN THE SERVICE AND WORSHIP OF OUR LORD!

Till the devotee attains both "knowledge" and "detachment" (Jnana and Vairaagya), he should continue to discharge his duties (TAAVAT KARMAANI KURVEETA). On the "rise" of both "knowledge and detachment", a devotee is supposed to renounce the performance of his "duties". This "renunciation" is same for both viz. the followers of Bhakthi path and the path of Nivruthi (Jnana — complete renunciation).

A doubt arises here. On the giving up of one's "duties", a person may get affected by the wrong type of renunciation; on this it is said, that, a devotee should give up only those "actions" done with a "desire", as the "goal", and which act as a "stumbling block" in the path of Bhakthi. Alternately, this devotee is told to give up his practice of staying in a holy place or performing

sacrifices, which would yield results only after a very long time — and take to worship and service of our Lord!

The word “having given up or renounced” (Thyaktwa) used in this verse, should be interpreted to mean the renunciation, as provided for in the scriptures.

It has been said, that a devotee, who is keen to progress in this path of Bhakthi, should earnestly involve himself in the worship and service of our Lord, after giving up staying in holy places and other “duties” or practices. Why? SERVICE AND WORSHIP OF OUR LORD IS THE HIGHEST “AATMA DHARMA”, (ONE’S DHARMA) AND ALL OTHER ACTIONS ARE PERTAINING ONLY TO THE BODY ETC. In fact, for some very “deserving” devotees, “worldly” duties will become or assume the nature of “Paradharmā” (other’s Dharma or duty).

THE “JEEVA” IS A “SERVANT” (DAASA) OF OUR LORD! HENCE, A “JEEVA’S” DHARMA (DUTY) IS ONLY TO DO SERVICE AND WORSHIP TO OUR LORD!

Our Sri Mahaprabhuji says here, that he has explained this concept in a detailed manner in his commentary on the Brahma Sutras (on the Sutra AMSO NANAA VYAPADESAT).

As per the path of devotion (Bhakthi), the service and worship of our Lord’s lotus feet is considered as the “natural duty” of the “Jeevas”. If it is told, that the “Jeeva” is called as a “servant”, because the “Jeeva” is considered as a “part” of our Lord (Amsa) and not as a “servant” (Daasa), for this, it is told, that the “Jeeva” is indeed a “part” of our Lord, and it is the duty

of the "Jeeva" to do service and worship of our Lord, who is considered as "Amsi" (the whole). Even if the "Jeeva" is not regarded as an "Amsa" (part), at least it should be accepted, that the worship and service of our Lord is more "intimate and secret" than the "duties" connected with one's "body" etc.

Some others say, that even devotees "fall" from their "status", due to their "inexperienced state" (unripe). But the "Jeeva" is always a "servant" of our Lord and "Jeevas'" "duty" (Swadharma) is to serve and worship our Lord at all times. Due to this, as the "Jeeva" will observe his "duty" of doing service and worship to our Lord, there is no doubt at all about the "fall" of the devotee, i.e. the devotee will never fall, as he is protected by our Lord! BHAKTHI ENABLES THE "JEEVA" TO ATTAIN THE UNION WITH OUR LORD. HOW THEN, CAN THERE BE A DOUBT, THAT THIS DEVOTEE WILL EVER "FALL"!? Bhakthi confers the result of "union" of the "Jeeva" with our Lord. Due to this, all true devotees have to be regarded as "ripe" at all times!

Some may say also, that the "Jeeva" has so many defects, (Upaadhi) and though he may be devoted to our Lord (which is against his true nature, due to "unripeness"), he will continue to remain "unripe"! For this, the answer is given by telling that, "let the devotee be unripe, but, this devotee will never "fall", as he worships and serves our Lord!

Now, in a different way, this factor is being dealt with. For the devotee, who has already attained the experience of "Brahman", is it said, by some scholars, that it is not his "duty" to serve and worship our Lord!

Even if he does this worship of our Lord, he will certainly “fall” i.e. he is bound to get back his previous attitude of being a “Jeeva” — as he has now the “dual” vision of the “worshipper” and the “worshipped” Lord. (Whereas in the experience of “Brahman”, a unified vision is attained of the all-pervasive Brahman). These scholars further say, that this devotee becomes “unripe”, and his realization and experience of “Brahman” gets ended! This entire analysis, our Sri Mahaprabhuji says, is wrong. Why? THE SERVICE AND WORSHIP OF OUR LORD IS THE CAUSE FOR ATTAINING THE “UNION” (SAYUJYAM) WITH OUR LORD! HENCE THERE CAN NEVER BE A “FALL” DUE TO THIS WORSHIP. If there is still a “fall”, then this devotee will attain his welfare through some other “Saadhan” or spiritual practice.

The syllable “Va” (or) used in this verse is to convey the meaning that, he, who does not serve and worship our Lord, will never attain welfare or bliss, through any other “Saadhan” (spiritual practice). When one’s own natural way of doing worship, Jnana etc. cannot make a person attain our Lord, how can any other spiritual practice help and aid in attaining our Lord?

He, who is not a “servant” of our Lord and continues to remain happy, with the “ignorance” of treating his body etc. as the “Aatma”, and leads a “worldly” life, but, being born as a Brahmin, observes the “duties” of his Brahminhood i.e. the “Vedic” duties, he really, we should realize, is observing only “Paradharma” — another’s or other’s “duty”! The persons, who do not serve and worship our Lord i.e. who are “worldly”, and those Brahmins, who live as

per their Vedic rules and discipline, will not attain the main "goal" of their lives, through these "other's" duties! (Here serving and worshipping our Lord as one's "natural" duty is emphasized, and any other "duty" is regarded as of "other's"). In other words, these persons, without doing service and worship of our Lord, getting attached to the performance of other "duties", attain the "middle status" only in this Universe, which also gets ended, no sooner Lord Brahma's demise takes place! Moreover, even after attaining this high "status", these persons continue to be affected by jealousy, envy, hatred etc. (i.e. all negative emotions).

If it is told, that all these "bodily etc" duties have also been provided for in the scriptures, (as proof and evidence) and renouncing them will lead to "blemish", for this, the reply is given, that, it is indeed proper to consider this factor, in this way — but the consideration should be based on the differences in "authority". In other words, the persons who are "externally oriented" should continue to perform the outside "bodily etc." functions, and those, who are "internally oriented", are told to practice "Bhagavad Dharma". In this way, Vedic proofs and evidences do not contradict or oppose this analysis at all.

The conclusion thereof is, he who is involved in the proper performance of his duties, in a "Dharmik" way, should give up "the duty of others" (Paradharma), treating this as path of "Adharma" (unrighteous path).

But a true devotee will never "fall" on a permanent basis, due to the power of his "Saadhana", and the continuous service and worship of our Lord. In this way, no one can raise any objection for the performance of service and worship of our Lord.



From now onwards, the meaning of the 18<sup>th</sup> verse is being given. Up to now, the analysis of the need for service and worship of our Lord, has been done, on the basis of “proof and evidence” (Pramaana). Now, the “results” are explained, through the strength and power of our Lord as “Prameya” (the Lord, who loves and blesses His devotees).

In this, Sri Purushothama (our Lord) is the highest! He, then takes another form — different from Him (although it is Himself only) as the “Akshara Brahman” (imperishable Brahman). This “imperishable Brahman” is the factor of “time” (Kaala), which has all the “authority and power”. The two parts (Amsa) of “time” are “Karma” (action) and “nature” (Swabhava). The second form of this “imperishable Brahman” is “Yagna” or sacrifice. This has divided itself into two forms viz. “Prakruti” (primordial nature) and “Purusha” (primordial person). From these two divisions, all the spiritual principles (Tatwam) have got originated. From these principles came the Universe. The “Jeevas” (i.e. ourselves) are part of the “Purusha”. Even if the “Jeeva” does not put any effort, even then, during the “deluge” (Pralayam), he is capable of becoming the “Purusha” — as usually, during the time of “dissolution”, everything goes back to it’s origin! In between this “Jeeva”, being under the control of “time”, changes into many forms and nature, like the “foam” and “bubbles” in water!

Now, our Sri Mahaprabhuji asks a question, “Oh foolish person! Tell me now, having given up the service and worship of our Lord, what result or benefit have you attained? All the lower category of beings, below the “imperishable Brahman” are “impermanent” ones and “petty” too. These beings get caught up by “time”,

and finally get merged in their original cause. Then, why should a person put effort for this existence? i.e. Why should one put effort to become merged in one's own original cause? (Which at any rate, would happen automatically at the time of final dissolution of this Universe.)

HENCE, AN INTELLEAGENT "JEEVA" SHOULD PUT EFFORT ONLY TO DO SERVICE AND WORSHIP OF OUR LORD! AS THIS WORSHIP AND SERVICE IS NOT POSSIBLE BY "TIME", AND NEITHER IS UNDER IT'S CONTROL! NONE SHOULD GET HOODWINKED BY THINKING, THAT "TIME" WILL ENSURE AUTOMATICALLY, THE PERFORMANCE OF WORSHIP AND SERVICE TO OUR LORD. THIS DOES NOT HAPPEN. WORSHIP AND SERVICE IS DONE TO OUR LORD SRI PURUSHOTHAMA ONLY. THIS WORSHIP AND SERVICE DONE BY HIS SINCERE AND "INTIMATE" DEVOTEES, CANNOT BE INSPIRED BY THE FACTOR OF TIME, WHICH CAN ACT ONLY AS AN "EXTERNAL" AUTHORITY! In this way, the "intimate and loving" devotees of our Lord perform our Lord's service and worship independently, and the factor of "time" has no control over this — as "time" has no entry or power over this!

In this path of "Bhakthi", OUR LORD HAS BEEN TOLD, AT ALL TIMES, TO BE THE "SAADHAN" (WAY) I.E. "BHAKTHI" CAN BE ATTAINED ONLY THROUGH THE GRACE OF OUR LORD, AND "TIME" (KAALA) CANNOT ORIGINATE DEVOTION TO OUR LORD. Even in this world, we come across very "intimate" servants for the kings, and these "servants" do not report to other "officers" of the kingdom or are under their control!

Another doubt arises now. The “body and senses” are under the control and influence of the “flow” of “time”, (Kaala) and why is it, that the “body and senses” of the sincere devotees of our Lord are not seen as being under the control and supremacy of “time”? Answering this, our Sri Mahaprabhuji says, that these “Bhakthas” have accepted our Lord Sri Putushothama as their Lord and Swami, and through this loving surrender, their “body and senses” have come to be under the loving and tender “motherly” control of our Lord! Hence, “time” has no role to play, in the case of true “Bhakthas” of our Lord.

Hence, a “Jnani” should put effort to see that he is “accepted” by our Lord. Like “foolish” persons, he should not put efforts to get some other “results”!

Another doubt arises now. It is well known, in this world, that we should serve and worship our Lord. Hence, a question may be asked as to, what is “new” in this? - As usually, ways and means are thought of or described, only with a view to attain “unattained” objects?! (i.e. Our Lord’s worship is well known, and what is the glory of His worship?) On this, it is said, that, we should not take this “issue” as light and simple. Why? From Lord Brahma downwards, to the petty small blade of grass - the “Jeeva” roams in these bodies, birth after birth, and it has not been able to attain our Lord, in these various “bodies”. Hence, it is advised that it should always put efforts.

What are these efforts? (1) SERVING AND WORSHIPING OUR LORD’S LOTUS FEET. (2) LISTENING AND SINGING OF HIS GLORY AND NAMES. But all this should be done with LOVE FOR

OUR LORD (SNEHAM). Usually, this is not the case in this world, AS PEOPLE WORSHIP AND SERVE OUR LORD ONLY FOR SOME BENEFIT OR MOTIVE. That is why, the word in this verse "let him put effort" (Yateta) has been mentioned.

Though, even for attaining "Jnana", efforts are required to be put, "Jnana" can make the "Jeeva" attain only the "imperishable Brahman" (Akshara Brahman) and not our Lord Sri Purushothama Himself! In the Gita, our Lord has stated that, "Those who are attached to the unseen Brahman, have to pass through great many difficulties". (KLESO ADHIKATARAHAESTESHAM AVYAKTHASAKTHA CHETASAAM).

Another doubt arises here. Every one is originated through the "unseen" (luck or fortune). Why cant we then, regard this "unseen", as the originator of "Bhakthi" also — especially, when it is capable of giving results of one's actions, heaven etc.? On this, it is answered, that all this is controlled by "time" in the ultimate analysis, along with one's own "nature" (Swabhaava). But "Bhakthi" cannot be attained by "time", nor by "action" or the "unseen". Hence, it is concluded that the "unseen" (luck) cannot originate "Bhakthi" to our Lord.

Moreover, "luck" is based on the "actions" done in the previous births — both good and bad! When this is so, a doubt arises here, as to the nature of the "actions" done in the previous birth. Were the "actions" done in a way, which was pleasing to our Lord, or they "displeased" our Lord? If it is thought, that due to the grace and satisfaction of our Lord, "the actions" of the "Jeeva" originates the "unseen fortune or luck",

what is the necessity to believe in the “unseen” as the cause of “Bhakthi”, as it is our Lord’s grace, showered on the “actions” performed by the Jeeva, is the “main cause” for the origination of “Bhakthi”!? Of course, we have to accept the factor of “unseen” to explain the reaping of “results” (both good and bad) in the various bodies taken, in different births. But here WHAT IS TOLD IS, THAT THE “ACTIONS” CONSECRATED TO OUR LORD, BECOME THE “CAUSE” FOR THE HAPPINESS AND PLEASING OF OUR LORD! Our Lord has told, “Please consecrate and do all your “actions” for My sake” (TAT KURUSHWA MADARPANAM). In this way, when a devotee does all his “actions”, our Lord becomes very pleased. Hence, it is said, that we should not regard the “unseen” (Adrishtam) as the cause of “Bhakthi”.

Will it be, that by not accepting the “unseen” (luck) as the cause for the rise of “Bhakthi”, a person may have to confront “unwelcome” results? i.e. “wrong” and “opposite” results? On this, the answer is given, that usually “actions” are done as per the rules and orders, and the “results” also occur in the same way i.e. as per the “actions” (and not “opposite”).

Can it be said that, due to the “displeasure” of our Lord, the “unseen” is originated due to our own “actions”? On this, it is said, that the result (Phalam) of this “unseen” is not ‘Bhakthi” as the “unseen” has no role in the origination of “Bhakthi”.

There is also another factor. One “action” gives rise to another and this “family” of “actions” never gets ended, and a “Jeeva” has to take “births”, with a view to undergo “joys or punishment”, as per it’s actions. In

this way, the "Jeeva" is unable to attain "Bhakthi" to our Lord. IT IS ALSO TRUE, THAT A "JEEVA" ATTAINS FULL COMPLETE AND TOTAL "BHAKTHI" TO OUR LORD, ONLY IN IT'S LAST BIRTH! AND ON THE "RISE OF THIS BHAKTHI", THE "JEEVA" IS FREED FROM TAKING "BIRTHS" FOREVER! IN THIS WAY, THIS "BHAKTHI" CAN BE ATTAINED ONLY AS A "GRACE" FROM OUR LORD. Hence, usually, this type of highest "Bhakthi" is attained only in one's "last birth". As it has been said of great "Bhakthas", that, "This birth of yours is at the end of all the previous births" (SA YESHA SAADHO PARAMO BHAVAANAAM).

A doubt arises here. If "Bhakthi" cannot be originated by "time" (Kaala) etc., then, in the horoscope after going through the position of the planets, no one can say, that the planet's configuration is indication of our Lord's grace and blessings! Some planetary configurations can even predict the 'journey to Sri Vaikuntam' (our Lord's abode). From this, a doubt arises that "Bhakthi" can be originated by "time"! On this, it is replied, that, the auspicious stars will foretell only about the "Jeeva" being interested to do the listening, singing of our Lord's glory and other "Bhakthi" steps and actions. BUT, LOVING WORSHIP AND SERVICE TO OUR LORD CAN BE ATTAINED ONLY THROUGH OUR LORD'S GRACE! The "auspicious stars" cannot give this "knowledge". THUS, A WISE PERSON SHOULD PUT EFFORT TO ATTAIN "BHAKTHI", WHICH CANNOT BE ATTAINED THROUGH "TIME" OR "LUCK" (UNSEEN).

If it is told, that a "Jeeva" should put effort to get "worldly" joys and avoid sorrow and unhappiness



(through efforts), on this, it is replied that BOTH WORLDLY HAPPINESS AND SORROW HAPPEN BY THEMSELVES, AUTOMATICALLY, AND TO PUT "EFFORTS" FOR THEM, IS A FUTILE WASTE OF TIME! Like we have seen, "sorrow" coming to us automatically, on it's own, happiness also will come! On the attainment of a "body", it's joys and sorrows will occur by themselves! Thus, what is the purpose of grinding the flour, which has been already well ground?

It can be said, that with a view to attain "happiness", one should put effort to protect and provide for one's father, sons, wives etc. It is said, in reply, that the "inspirer" for all these actions is also "time" (Kaala) i.e. when the "time" comes, these also will become helpful and obedient. "Time" cannot be changed by "effort" as effort, can only make new "results" for "time" to bestow on the "Jeeva"!

What about the place wherein one lives? Will it make a change as an independent "way or Saadhan"? On this, it is said, that even the "place" is under the control of "time". AS "TIME" IS A TREMENDOUS "FORCE" AND "POWER", NO ONE CAN CONFRONT OR CONQUER "TIME" (KAALA). HENCE, A WISE PERSON SHOULD PUT EFFORT TO SERVE AND WORSHIP OUR LORD ONLY!

HENCE, THROUGH THE NEXT VERSE THE "LOGIC AND REASON" FOR SERVING AND WORSHIPPING OUR LORD (BHAKTHI) ARE GIVEN.

न वै जनो जातु कथञ्चनाऽऽव्रजेन्मुकुन्दसेव्यन्यवदङ्ग संसृतिम्।  
स्मरन्मुकुन्दाङ्घ्र्युपगूहनं पुनर्विहातुमिच्छेन्न रसग्रहो यतः॥१९॥

**VERSE 19 Meaning:** "Oh friend! At no time, does

the devotee,\* who serves and worships our Lord Sri Mukunda, ever attains the pangs of Samsaara (of births and deaths) like the "worldly" minded persons! The devotee, who has remembered and embraced our Lord, which gives the exalted result of liberation, in his previous birth, takes birth again, remembering the sweetness of our Lord's remembrance and embrace, and does not want to give up this path of Bhakthi to our Lord (i.e. this devotee ignores "liberation"). Why? Because this devotee serves and worships our Lord with his full attachment (taste) and bliss! He never gives this up, as he experiences perennial bliss of our Lord!"

**श्रीसुबोधिनीः न वै जनो जात्विति।** ननु वैकुण्ठगतानामपि जयविजयादीनां पुनरागमनश्रवणान्नैकान्ततो भक्तिः फलसाधनम्। भगवतोऽप्यवतरणात्तत्सङ्गेनाऽवतारसम्भवाच्च। पराधीनत्वेनाऽपराधसम्भवाच्च। तस्माद्धर्मवद्भक्तिरपि नोत्कृष्टफलेति। तत्राऽऽह—**न वै जनो जात्विति।** अङ्गीकृत्याऽपि परिहारः। वस्तुतस्तु जयविजययोर्धर्मागानुसारेण कृत्रिमवैकुण्ठप्राप्तिः। अत एव तत्रैव वर्णनायां—**“यै निमित्तनिमित्तेन धर्मेणाऽऽराधयन्हरिम्। वैकुण्ठः कल्पितो येने”** ति। भगवता सह त्वागमनं परमानन्दत्वात्फलमेव। साधारणानामपि भक्तानां भगवत्सेवकानां दूषणमङ्गीकृत्याऽपि परिहार उच्यते। यथा भरतादिः। यतो मुकुन्दसेवी सर्वेभ्यो मोक्षदातुः सेवकः। अन्यवदसेवकवत्। यथा सत्यवादी ब्राह्मणः। तत्र हेतुः—**स्मरन्निति।** वाक्शरीरसाध्यभक्त्यभावेऽपि कामुकस्य कामिनीस्मरणमिव परमानन्दरूपचरणाऽऽलिङ्गनं पूर्वजन्मनि जातमधुनास्मरन् तच्चरणपरित्याजकसाधनं न कुर्यात्। यथा भरतहरिणेन स्वमात्रादयः परित्यक्ताः। न भगवन्मार्गः। इच्छामपि न कृतवान्। यतो रसग्रहः। रसेन ग्रहणं यस्य स तथोक्तः। भगवतः कृपाऽभावेऽपि मार्गस्यैव बलिष्ठता। तदाह—**यत इति॥१९॥**

एवं सोपपत्तिकं भगवन्मार्गस्योत्कृष्टत्वं प्रतिपाद्य भगवतो दुर्लभत्वे तच्चरित्रस्य भूयस्त्वं कथनञ्चाऽनुपपन्नमिति को भगवानित्याकांक्षापूरणाय **“आचार्यवान् पुरुषो वेदे”** ति शास्त्रार्थत्वाय च भगवन्तं निरूपयति—

**SRI SUBODHINI:** The “obstacles” on this path are being clarified. It is said, that even Jaya and Vijaya, had to return to this earth, from Sri Vaikuntam, due to their sins! Hence, some persons say that, “Bhakthi by itself” cannot give the desired result! If it was capable of giving the result, Jaya and Vijaya would not have returned to this earth again! These persons also say about another “defect” in this path of Bhakthi. They say, that when our Lord comes down on this earth, during His incarnations, then, His devotees also come along with Him, taking their “allotted” births. In other words, these devotees also have to take “births”! They also come under the control of “time”, and their “intellects” get affected. Due to this, they may have to “offend” our Lord or act against His “wishes”! These proponents of “defects” of this path of Bhakthi further say, that, due to all these cited reasons, “Bhakthi” is equal to other “virtues” (Dharma) like fame, sacrifices etc. only, as it cannot give to the “Jeeva”, the highest benefit! The main argument of these people is, that a “Bhaktha” also has to undergo both “births and deaths”.

All the above “arguments” are refuted and “logically” answered by the following. It is said, that a devotee of our Lord does not come “here” (earth) at all. In other words, the devotee does not attain “births and deaths” (NA VAI JANO JAATU). In reality, Jaya and Vijaya had attained only an “artificial Sri Vaikuntam”, as per the path of “Dharma” followed by them. In this Sri Vaikuntam, our Lord Sri Hari is served and worshipped through their “Dharma”, (virtues) and our Lord Sri Hari has made this Sri Vaikuntam (“**VAIKUNTO KALPITO YENA**”, “**DHARMENA AARADHAYAN HARIM**”). The purport of this is that, in this artificial

Sri Vaikuntam, the devotees serve and worship our Lord, through "Dharma", and not "Bhakthi or pure love" to our Lord! Hence, their "coming back" to this earth is possible.

As regards the "comment", that the devotees also come back, along with our Lord, during His incarnations, it is said, that THE COMING ALONG OF HIS DEVOTEES IS VERY BLISSFUL (PARAMAANANDA) FOR THEM — AS THEY ENJOY THE DIVINE BLISS OF OUR LORD! AND THIS "COMING" ITSELF IS A "DESIRED" RESULT FOR THEM! The devotees like Jada Bharata, who served and worshipped our Lord, had to take "births" i.e. even the devotees can have a "fall". This argument is negated by telling that A TRUE DEVOTEE OF OUR LORD SRI MUKUNDA, WHO IS THE "CONFEROR" OF LIBERATION ON EVERYONE, WILL NOT ATTAIN "BIRTHS AND DEATHS", LIKE A "NON-DEVOTEE"!

Our Sri Mahaprabhuji is giving here an example of the story of the "truthful Brahmin". He had taken a "vow" to speak "truth" only at all times. It appears, once the thieves came to him, and asked, as to whether his associate had gone over to his place? The "truthful Brahmin" showed to the thieves the "hiding associate" in his own house, and the thieves, in turn, looted and killed him. This story has been told by our Lord Sri Krishna to Arjuna, in the "Udyoga Parva" of Mahabharata.

Like this "truthful Brahmin" has a "sin and fall" from "truth" itself, caused by telling "truth", in the same way, our Lord's devotees could "fall" due to an "offence" committed against our Lord — like the "fall" of Jada Bharata! If "Bhakthi" will give the desired "result" only

at all times, Jada Bharata, who was following this path of "Bhakthi" should not have "fallen"! But he did fall and hence, these people say that, "Bhatkhi" by itself cannot give the desired "result". Negating this view, a logical answer is being given by telling, that a devotee of our Lord Sri Mukunda, if he, like a "non-servant", attains this "Samsaara" of births and deaths, then, he does not like to give it up or leave it! But the devotee does like to renounce or give up this "Samsaara", and due to this, we have to say that "Bhakthi" indeed, gives the desired result! In this way, there is "difference" in the way a "Bhaktha" thinks in comparison with "others". Now the reason for the "NO-FALL" of the devotee (i.e. a true Bhaktha never "falls") is being given. The word used here is "Smaran" (the devotee "remembers") i.e. even though this devotee may not serve and worship our Lord with his "words" and "body", like a lover remembers his "beloved", this devotee remembers our Lord, with deep love and attachment. In this "birth", he remembers the "unending bliss" which he had attained, in his previous births, conferred by this "embracing" the lotus feet of our Lord. This devotee does not give up at any time the loving remembrance of our Lord's holy feet – like Jada Bharata and others, who gave up this "loving remembrance" of our Lord! As an example, it is said here that when Jada Bharata became a "deer", then, he had taken care to give up the attachment to his mother and others! He had no desire of any type either! BUT HE DID NOT GIVE UP OR RENOUNCE THIS PATH OF BHAKTHI. Because he had attained our Lord's lotus feet, along with our Lord's highest "bliss". Even when the Lord's grace has not descended on the devotee, the

devotees do not want to give up this path of "Bhakthi"  
— as this path of "Bhakthi" is very special and glorious!

In this way, after explaining, through logic and reason, the glory of this path of "Bhakthi" to our Lord, it is stated, that it may not be right to speak about our Lord's "stories and Leelas", especially when He has become "rare" (i.e. absent in an "incarnation"). Hence, a question is asked, as to who is our Lord? And with a view to fulfill this "eagerness to know", and with a view to give the meaning to the scriptural dictum "Let the devotee know this from his Guru" ("Aacharyavān Purusho Veda"), a description of our Lord is being given.

इदं हि विश्वं भगवानिवेतरो यतो जगत्स्थाननिरोधसम्भवाः।  
 तद्धि स्वयं वेद भवांस्तथापि वै प्रादेशमात्रं भवतः प्रदर्शितम्॥२०॥

**VERSE 20 Meaning:** "With certainty, it has been clearly stated that THIS IS OUR LORD, THIS IS LIKE OUR LORD, AND THIS IS DIFFERENT FROM OUR LORD! HOW? BECAUSE IN OUR LORD ONLY THERE IS THE PRESERVATION AND MERGER OF THIS UNIVERSE! IN OUR LORD ONLY IS THE CREATION OF THIS UNIVERSE ALSO! Oh Sri Veda Vyaasaji! You are fully aware of this truth by yourself! YOU ARE THE SUPREME TRUTH OF BRAHMAN ALSO! But as there is the necessity of a Guru, I have told you all this, only as an indication! Like, when a place is shown (with one's hand), usually the distance to be covered will be more than the "indicating hand"! In this same way, a true devotee immediately realizes that, our Lord is the creator of this Universe. On this understanding, he also realizes, that our Lord has also all the virtues, qualities, power and opulence befitting the Lord of this Universe!"



श्रीसुबोधिनीः इदं हि विश्वमिति। भगवतः स्वरूपं चरित्रं च निरूपणीयम्। तद्द्वयं भेदेन न निरूपणीयम्। तथा सति चरित्रस्याऽनात्मत्वेन तद्भावनायां संसारः स्यात्। अतो द्वयमभेदेन निरूपयति। इदं विश्वं भगवान्। विश्वमनूद्य भगवत्त्वं विधीयते। तथा सति सर्वत्र भगवद्दृष्टिश्चेत्कृतार्थो भवतीति कार्यं भगवत्त्वेन निरूपितम्। “सर्वं खल्विदं ब्रह्म तज्जलानि” इति श्रुतिर्हिशब्देन सूचिता। उत्तममध्यमाधमाधिकारिभेदेन त्रेधाऽत्र निरूपणं कर्तव्यम्। तत्रोत्तमे निरूपितम्। मध्यमे त्वेवम्। इदं विश्वं भगवानिव न तु भगवान्। तेनाऽत्र सन्माननादिकं कर्तव्यं नाऽऽसक्तिरिति। निकृष्टे तु इदं विश्वं, भगवानितरः अस्मादन्यः। अतः प्रपञ्चदर्शो बहिर्मुखो भ्रष्टो भवतीति। एवं सर्वत्र प्रकारत्रयेण निरूपणीयम्। नन्वेकस्य जातः कथं त्रिरूपत्वम्? तत्राऽऽह – यतो जगत्स्थानिरोधसम्भवा इति। तत्र जगतः स्थितिर्भगवत्येवेति भगवानेव जगतीति स्वधारत्वाद्भगवतः भगवानेव जगत्। मध्यमे तु भगवतस्संकाशाज्जगदुद्भवः। तेन कार्यकारणयोस्तादात्म्यात्कार्यात्मना भेदः कारणात्मना अभेद इति “भेदसहिष्णुरभेदस्तादात्म्यमि” इति वचनाज्जगत् भगवानिवेति। मूढे तु भगवतः प्रलयकर्तृत्वान्नाशप्रतियोगि जगत्। भगवांश्च सदातन इतीतरः। किञ्च। पूर्वं भगवच्चरित्रं निरूपितम् इदं हि विश्वं भगवानिवेतर इति। इदानीं भगवन्तं निरूपयति—यतो जगत्स्थानिरोधसम्भवा इति। “जन्माद्यस्य यत” इति लक्षणं निरूपितम्भवति। एवमर्थभेदमधिकारिभेदं च संक्षेपतो निरूप्य गुप्तस्याऽस्य विवरणं न कर्तव्यमित्याह—तद्धि स्वयं वेद भवानिति। तत् पूर्वोक्तं स्वयमेव भवान् वेद, न गुर्वपेक्षा। अथवा। तत् जगत् स्वयम्। भवानित्यर्थः। अत एव भवान्वेद। तर्हि ब्रह्मण उपदेशो निष्फल इत्यत आह—तथापि वै प्रादेशमात्रमिति। तथापि ब्रह्मत्वेऽपि। प्रमाणबलात् वं निश्चयेन गुरूपदेशः अपेक्ष्यते। तत्र लौकिकपरिमाणे यथा प्रादेशे प्रदर्शिते। तद्द्विगुणादिरूपं हस्तादिकं जानाति तथा जगत्कर्तृत्वे ज्ञाते सर्वेश्वरत्वादयो ज्ञाता भवन्ति। अथ प्रकर्षेण आदेश उपदेशस्तन्मात्रं गूढतया शास्त्रार्थनिरूपणं भवदर्थे प्रकर्षेण दर्शितम्। अनेन गूढमेव स्पष्टमिव प्रदर्शनीयमित्युपदेशः॥२०॥

किञ्च। स्वावतारप्रयोजनं जानीहि। किमर्थमवतीर्णोऽसि? भगवान्

स्वयमवतीर्य सर्वभक्तोद्धारार्थं स्वाऽऽत्मख्यापनार्थं स्वांशं ज्ञानकलारूपं  
भवन्तमवतारितवान्। अतश्चरित्राऽकथने तवाऽवतारो निःप्रयोजन इति  
भगवदिच्छया तवाऽन्तःकरणविषादः। अतो भगवदाज्ञां परिपालय।  
स्वजन्मसाफल्यं चेत्याह—

**SRI SUBODHINI:** It is very important to clearly explain the divine nature and significance of the Leelas, sports and stories of our Lord. Both His divine form (nature) and “Leelas” are being told to be “united” i.e. without any “division”, i.e. both are “same and one” only! If this is not done, there is a possibility of “Samsaara” (of births and deaths) affecting the “Jeeva” — as the “vision” of seeing “differently” or “divided” from our Lord is not appropriate — as this is “untruthful”. This most exalted truth is told in very memorable words “IDAM VISWAM BHAGAWAN” — This “UNIVERSE IS OUR LORD ONLY”. Here the “target” is the Lord, keeping this Universe as His manifestation. By accepting this “TRUTH”, the devotee will “SEE OUR LORD ONLY IN THIS ENTIRE UNIVERSE”! HE WILL GET FULFILLED IN THIS WAY. Hence, it is said, that this Universe, which is a “task” completed by our Lord, is now called as the “form” of our Lord only! ie UNIVERSE IS OUR LORD ONLY (VISWAM VISHNUHU)

The syllable “Hi” (yes, indeed) gives the idea of “certainty” (lack of any doubt, on this score). In other words, it reemphasizes the scriptural dictum of “SARVAM KHALWIDAM BRAHMA” (This entire Universe is “Brahman” (our Lord) only) and “TAJJHALAAN” (From whom, this Universe has come) etc. **WHATEVER IS SEEN, IS OF THE FORM OF BRAHMAN ONLY! THIS UNIVERSE IS BORN**

OUT OF BRAHMAN, MERGES BACK INTO IT AND IS PROTECTED WELL, BY BRAHMAN ONLY! This dictum saying says, that everything is Brahman and says further that, "please know for certain, that everything is our "Lord's form" only!"

In this verse, three types of "deserving" persons (the highest, the middle and the lower category) have been explained.

(1) FOR THE HIGHEST "BEST" DESERVING DEVOTEE, THE VISION OF SEEING AND KNOWING EVERYTHING AS OUR LORD ONLY IS BEING TOLD.

(2) THE "MIDDLE ORDER" DEVOTEE REGARDS THIS UNIVERSE "LIKE OUR LORD" BUT NOT OUR LORD HIMSELF! Everyone should respect this Universe, as this is like and akin to our Lord. But we should take care not to get "attached" to it!

(3) THE "LOWEST CATEGORY" DEVOTEE, SEES THE UNIVERSE AS "DIFFERENT AND SEPARATE" FROM OUR LORD! IN THIS WAY, HE ALWAYS "SEES" ONLY THE UNIVERSE AND NOT OUR LORD! He is always "externally" oriented and he loses a great opportunity to lead the ideal life of a true devotee of our Lord.

In the above way, there are, at all places and situations, three categories of persons, looking and dealing with the Universe, in three different ways.

A doubt arises here. How can this One Universe be seen in three different ways by the persons, who see it? On this, it is said, that THIS UNIVERSE HAS IT'S EXISTENCE IN OUR LORD ONLY. OUR LORD ONLY IS THERE IN THIS UNIVERSE! OUR LORD

IS THE "BASIS AND FOUNDATION" OF THIS UNIVERSE! DUE TO THIS, OUR LORD ONLY HAS BECOME THIS UNIVERSE! All this has been explained by the word "STHAANAM" (stationed place) used in this verse.

The "middle order" devotee regards this Universe "like our Lord" — but not as the "form of our Lord" (Bhagawadroopa). This "thought" is indicated through the word "Sambhava" in this verse. They say that THIS UNIVERSE IS "BORN" OUT OF OUR LORD. THE UNIVERSE IS A "TASK" (KAARYAM) COMPLETED BY OUR LORD, WHO IS THE "CAUSE" (KAARAN) FOR THIS UNIVERSE! In this way, both the "task and it's cause" are intricately intertwined. But, both are "separate and divided" from each other, from the point of "task", but are united and undivided from the point of view of it's "cause"! LIVING UNDIVIDED WHILE PUTTING UP WITH "DIVISION" IS CALLED AS IDENTIFICATION OF ONENESS (TAADATMYAM).

But a foolish person says and understands, that our Lord does only the "deluge" (Prayalam)! (He forgets the Lord as the creator and protector of this Universe). He regards this Universe and the Lord, as totally divided and separate, due to this reason.

Some others say, that our Lord is "permanent", but this Universe is "impermanent".

In the above ways, after explaining the nature of the divine form of our Lord and of His "Leelas", from the point of view of both "meaning" (Artha) and "deserving" (Adhikaari) natures, in a summarized way, it is said, that THIS TRUTH IS A SECRET AND HIDDEN

(GUPT). HENCE NO MORE DESCRIPTION OF THIS SHOULD BE DONE!

Sage Naarada says, "All this, which I have told you, are well known to you by yourself! There is no necessity for you to have a "Guru" to understand this! This UNIVERSE IS YOURSELF ONLY! HENCE YOU ARE AWARE OF THIS! Will this mean, that the instructions on Brahman is useless for sage Veda Vyaasji? On this, it is said, "It is necessary to have a Guru, in spite of you having realized the "Brahman", from the point of evidence and proof "(Pramaana)". Here, a "worldly" example is being given – of showing the distant place through the measure and indication of one's hand! In the same way, one needs to realize, that BRAHMAN IS THE CREATOR OF THIS UNIVERSE! On understanding in this way, A DEVOTEE REALIZES, THAT THE LORD IS THE LORD OF THIS UNIVERSE (SARVESWARA). Sage Naaraa indicates here, that he has given this much "instructions" in a "secret" way and, that "you should now manifest this hidden secret teaching in the open, in a clear way, so that everyone can understand and realize the truth"!

"Oh! Sri Veda Vyaasji! Kindly appreciate and understand the purpose of your incarnation i.e. for which purpose, you have now taken this incarnation? It is the wish and desire of our Lord, to redeem and save all His devotees, by taking a manifestation by Himself, and reveal His own divine nature. For this sake, through His "part of Jnana" (Jnanakalaa), He has manifested as yourself! If you would not tell our Lord's "Leelas" and stories, then your incarnation will get wasted! Thus, due to our Lord's desire only, you have got this sorrow, in your mind! Hence, please explain, in detail, our Lord's

stories and “Leelas” and obey our Lord’s “orders”. In this way, make your life also get fulfilled”. This is being told, through the following verse.

त्वमात्मनाऽऽत्मानमवेहामोघदृक् परस्य पुंसः परमात्मनः कलाम्।  
अजं प्रजातं जगतः शिवाय तन्महानुभावाभ्युदयोऽधिगण्यताम्॥२१॥

**VERSE 21 Meaning:** “Please realize by yourself, that you are a “part” (Kalaa) of our Lord Sri Purushothama. You are “birthless” — but you have taken this manifestation (incarnation) for the welfare of this Universe. Hence, please explain our Lord’s Leelas and stories, which are remarkable, describing, them with the predominant virtues of “Jnana” and “Bhakthi” (i.e. so that everyone can attain “Jnana” and “Bhakthi” to our Lord).”

श्रीसुबोधिनीः त्वमात्मनाऽऽत्मानमिति। त्वमात्मानं परस्य पुंसः कलामवेहि। जीवस्य ब्रह्मोपदेशवदयमुपदेश इति निराकर्तुमाह कलामिति। साधनं च तव स्वरूपमेव ज्ञातम्। स्वरूपं तथा ज्ञापयिष्यतीत्यर्थः। तत्र सामर्थ्यमाह—अमोघदृगिति। ननु सर्वे जीवा भगवदंशकलाः। कोऽयं मयि विशेषस्तत्राऽऽह। परस्य पुंसः। पुरुषोत्तमस्य। अन्ये त्वक्षरस्य पुरुषस्य वा। नन्वक्षरपुरुषयोरपि भगवत्त्वात्को विशेषः? तत्राऽऽह—परमात्मन इति। परमश्चाऽसावात्मा चेति। गङ्गाजलदेवतयोरिवाऽऽत्मपरमात्मनोः स्वरूपमिति भावः। तर्हि कथं ममोत्पत्तिस्तत्राऽऽह—अजं प्रजातमिति। अनुत्पन्न एव त्वमानन्दमात्रकरपादमुखोदरादिव्यासरूपेणाऽवतीर्णः। अतः स्वस्याऽपि जगतः शान्तसुखाय महानुभावस्य भगवतः अभ्युदयः चरित्रं अधिकं गण्यतामुद्देशमात्रेणोच्यताम्। अस्य भगवतश्चरित्रं भक्तसम्बन्धिष्वपि परममनुभावं सम्भावयतीति महानुभावः। तस्याऽभ्युदयः परमोत्सवः। तस्याऽधिक्यं ज्ञानादिभ्यः। अवाङ्मनोगोचरत्वादिदमित्थतया निरूपणमशक्यम्। अत उद्देशमात्रं कर्तव्यमिति॥२१॥



ननु धर्मसहितं चरित्रमुद्देष्टव्यं केवलं वेति शङ्कायामाह—

**SRI SUBODHINI:** “Please realize, that you are a “part” of the supreme Lord of this Universe! As told in the Upanishad, (TATWAMASI SWETA KETO) that the “Jeeva” has been explained, as being of the same nature of “Brahman”. Sri Naarada says that, “I am not describing the “Brahman” as explained through the above “Upanishadik” verse — but, I am telling you, to be of a “Kalaa” (part) of our Lord! and the way to realize this “truth” or “Jnana” is your own divine realization only i.e. your own “divinity”. In other words, “when you realize your own real “nature”, then this “Jnana” will dawn by itself!

“You are the seer of Truth! Hence, you have this capacity and power”. A doubt arises here. All “Jeevas” have been explained, as being “part” (Kalaa) of our Lord only, and what is so special about sage Veda Vyaasa? On this, it is said that, “YOU ARE THE “PART” (KALAA) OF OUR LORD SRI PURUSHOTHAMA. ALL OTHER “JEEVAS” ARE “PARTS” OF THE IMPERISHABLE BRAHMAN (AKSHARA BRAHMAN) OR THE “PURUSHA” (PRIMORDIAL PERSON) ONLY!”

Another doubt arises here. Both the “imperishable Brahman” and “Purusha” are also our “Lord” only. Why then, is there any difference between those born from Sri Purushothama, and those born out of the “imperishable Brahman” and the “Purusha”? On this, it is said, that “You are the part of Sri Purushothama, who is “Paramaatam” (the supreme “Aatma”). Like there is a difference between the actual “Ganges water”, and the “celestial deity” behind this holy river, in the same

way, there is difference between the “imperishable Brahman” and Sri Purushothama. If Veda Vyaasa were to say, that usually a “part” of Sri Purushothama does not take “birth” at all, and how come, then, “I am born as a “part” of Sri Purushothama?” On this, it is said, that “though you are not born (i.e. originated) at all, you have taken our Lord’s “blissful form”, with hands, feet etc, and have manifested as Sri Veda Vyaasa! i.e. You have not taken a “birth” but an “incarnation”! You have come down from the all-pervading Sri Vaikuntam! Hence, with a view to give to this entire Universe, the happiness of “peace”, please explain, in a very detailed and “expanded” way, the “Leelas” and stories of our exalted and great Lord. Oour Lord’s “Leelas” and stories influence and make happy, even the relatives of our Lord’s devotees! Hence, our Lord’s “Leelas” and stories are always of the nature of a “festival” (Utsav).”

In this verse, the word “Adhi” denotes “much more” or “in a big way” (Aadhikyam). In other words, our Lord’s “Leelas” are greater in value than “Jnana” and other virtues too! Hence, please describe the glory and greatness of our Lord’s stories and “Leelas” through “Jnana”, “Karma” (actions) of our Lord.” Sage Naarada adds, “As words are out of the purview of the mind, our Lord’s Leelas and stories also are like this only i.e. beyond the “words”! Hence, no one can describe fully, our Lord’s “Leelas” and stories. Due to this, please tell these holy Leelas and stories as indicators only!” (As no one can tell or describe them fully!)

Another doubt arises here. The primary purpose is to give a detailed “instruction” on the holy Leelas and stories of our Lord. Is it required to give, along

with this, instructions on “Dharma” also? This is answered, through the following verse.

इदं हि पुंसस्तपसः श्रुतस्य स्विष्टस्य सूक्तस्य च बुद्धिदत्तयोः।  
अविच्युतोऽर्थः कविभिर्निरूपितो यदुत्तमश्लोकगुणानुवर्णनम्॥२२॥

**VERSE 22 Meaning:** “A human being, on hearing the holy stories and “Leelas” of our Lord, attains the total “result and benefit” of having done penance, listening to Vedanta treatises and truths, performance of all sacrifices, learning the Vedas, attaining the status and intellect as a “teacher” and also of giving charity. This truth has been told by wise Jnanis.”

**श्रीसुबोधिनी:** इदं हीति इदं चरित्रश्रवणं तपआदिभिस्तुल्यम्। फलतः स्वरूपतः साधनतश्च भगवत्त्वात्। सर्वस्याऽपि तानि भगवानिति। तत्र धर्मविशेषो वर्णाश्रमेषु प्रतिष्ठितः। तत्र तपो वानप्रस्थेषु सन्यासिषु वा। श्रुतं श्रवणं वेदान्तानाम्। तत्सन्त्यासिषु। स्विष्टं गृहस्थे। सूक्तमध्ययनं ब्रह्मचारिषु क्षत्रियवैश्ययोर्बुद्धिदाने। एवं सर्वैर्धर्मैर्बुद्धवति तानि च अविच्युतोऽर्थः। न विच्युतः अर्थो येन। शास्त्रसिद्धावपि लोकसिद्धिर्न भविष्यतीत्यत आह—कविभिरिति। नितरामिति युक्तिसहितम्। उत्तमश्लोकगुणानुवर्णनमनूद्याऽविच्युतार्थत्वं विधीयते। अत एकेनैव सर्वसिद्धेर्न तेषां पृथक्करणं नाऽप्यकरणमिति सिद्धान्तः। निषिद्धं तु न कर्तव्यम्॥२२॥

एवं सामान्यत उपदेशमुक्त्वा आदिसाधनमारभ्य फलपर्यन्तं पदार्थानां क्रमं वक्तुं निदर्शनेन स्वचरित्रमाह सप्तदशभिः—

**SRI SUBODHINI:** Listening to our Lords’ “Leelas” and stories is “equal” to penance etc. — as the “result” (phalam) and the “Saadhan” (way) are both our Lord’s “divine nature” (Swaroopa) only. For all those, who would listen to these holy “Leelas” and stories of our Lord, our Lord only is the divine Lord, the way and also the result too! The spiritual practices enjoined

through "caste and station" in one's life (Varnaashrama Dharma) are also special e.g. The persons, who are anchorites (Vaanaprastha) and Sannyasis (fully renounced) do "penance". The Sannyasis listen to the 'Vedanta treatise' also. The householder performs the sacrifices; a celibate learns the Vedas; the warrior class imbibes the benefits of intellectual pursuits!; the "business" community (Vaisyaas) gives wealth and materials, as charity. In this way, all these spiritual practices confer a lot of benefits and results, and all this "benefit" are attained by listening only to the "Leelas" of our Lord. There is no "reduction" in any of the benefits attained.

If it is told that, it is true, that these benefits have been mentioned in the scriptures, but, these "benefits" are not "well known" in this world! On this, the answer is given "KAVIBHIHI" i.e. all the wise "Jnanis" (men of knowledge) have proved this, with logical reasoning!

In this verse, it is emphatically stated, that by listening or explaining the "virtues" (Gunavarnan) of our Lord, a devotee will attain all the "benefits and results", which accrues to a person, who has done intense penance, listening to the Vedanta treatises, sacrifices, learning of the Vedas etc. From this, it is conclusively proved that, by listening to only our Lord's "Leelas and stories", every type of "benefits and results" is attained by the devotee, and there is no necessity to do penance and other spiritual practices. Of course, here sage Naarada did not specifically say, that a person need not do penance and other spiritual practices. But, it is clearly told, that "prohibited" actions should be avoided at all costs!

In this way, after giving his "instructions" (Upadesa) and stories of our Lord, is it required to give, along

in an “ordinary” way, with a view to describe the nuances involved, from the beginning of “spiritual practice”, till the “results” (goal) are attained, sage Naarada, as an example, now begins to describe in 17 verses, his own “story”, from the next verse.

अहं पुराऽतीतभवेऽभवं मुने दास्यास्तु कस्याश्चन वेदवादिनाम्।  
निरुति बालक एव योगिनां शुश्रूषणे प्रावृषि निर्विविक्षताम्॥२३॥

**VERSE 23 Meaning:** “Oh sage! In a previous “aeon” (Kalpa), during my earlier birth, I was born of a servant maid who had served the Vedic Brahmins! I was appointed to do service to the Yogis, who had gathered, with a desire to live together, during the “Chaaturmasya vow” (The rainy “season”, when the Yogis and Sannyasis are expected to live and “stay put” in one place only).”

श्रीसुबोधिनीः अहमिति। अतिहीनस्याऽत्युत्कृष्टपदप्राप्तिरस्मिन्नेव मार्गे न मार्गान्तर इति शापेन शूद्रत्वं प्राप्तस्य देवर्षित्वं निरूप्यते। अतीतभवे पूजन्मनि। नैकट्यभ्रमव्यावृत्त्यर्थम्। पुरेत्येतज्जन्मनोऽजरामरत्वख्यापनाय। मुने इत्युक्तविश्वासाय। संवादात्। पितृनाम न गृहीतं तदानीमज्ञानात्। पितुर्हीनत्वख्यापनाच्च। वस्तुतस्तु ब्राह्मणः। अन्यथा अनुमोदनादिकं न सम्भवति। कस्याश्चिदप्रसिद्धायाः। अन्यथा आदरः सम्भवेत्ततो बन्धः। अनेनाऽस्मिन्मार्गे यथा यथा निरादरत्वं तथा तथा कार्यसिद्धिरिति। वेदवादिनः श्रोत्रियाः। अनेन भगवन्मार्गापरिज्ञानमुक्तम्। आश्रमिणां संन्यासिनामयं धर्मो यन्मासाष्टकं कीटवत्पर्यटनं विधाय आषाढ्यां यत्र गच्छन्ति तत्र ब्राह्मणनिर्मितविविक्तस्थाने तिष्ठन्तीति तथा दैवयोगान्नारदस्य स्थितिगृहे प्रार्थनया ब्राह्मणानुज्ञया भाविसनकादयश्चत्वारः परमहंसाः स्थिताः। अपृथग्धर्मशीलत्वाच्चतुर्णां सङ्गः। योगनिष्ठाश्च। अतः सेवापेक्षा। तेषां शुश्रूषणार्थं ब्राह्मणैरवाहं निरूपित-स्त्वमेतेषामेव सेवां कुरु नाऽन्यत्किञ्चिदिति नियुक्तः। मत्स्वरूपमज्ञात्वाऽपि बालक एव नियुक्तो योगिनां शुश्रूषणार्थम्। “स्थास्यामश्चतुरो मासानि”ति

मासचतुष्टयमेकत्रैव नितरां वासमिच्छताम्। एवमेकेन तत्सम्बन्ध उक्तः।  
सेवार्थं सत्सङ्ग इति प्रथमं साधनम्॥२३॥

ततस्तेषां कृपामाह—

**SRI SUBODHINI:** ONLY BY FOLLOWING THE PATH OF “BHAKTHI”, THE LOWEST OF THE LOWLY PERSON CAN HOPE TO ATTAIN THE HIGHEST STATUS. NO OTHER PATH CAN ACHIEVE THIS. Due to this, sage Naarada had become a “Sudra” in his earlier birth arising out of a curse. How did he, then attain the exalted high status as a “celestial” sage? The word “Ateetabhave” used in this verse denotes the “previous birth”. This “word” has been used to indicate the fact, that the “incidents”, which sage Naarada would narrate now, will not be pertaining to this life or otherwise. The word “Puru” indicates the meaning, that “this birth of mine has been freed from the twin scourges of “old age” and “death”.”

Sage Naarada has addressed sage Vyaasji as a “Muni” — to emphasize the fact, that sage Vyaasji was devoted to “contemplation”, (thinking) and due to this, he would certainly get faith and confidence in his “words”, through contemplation and thinking! Sage Naarada has not given the name of his father in this verse, as he could not remember his father’s name, due to the efflux of “time”. Or perhaps the father was of a “lower” category. Hence, his “name” was not taken. However, sage Naarada’s father was a Brahmin, as otherwise, the sages, who had come there, would not have allowed his to “eat” the “remaining food” on their plates! Again, his “mother” also was an ordinary woman. Purposefully her name has not been taken, as she would have attained respect and fame, if her name was mentioned and



"fame and name" always cause "bondage"! OUR SRI MAHAPRABHUJI SAYS HERE, THIS VERY IMPORTANT FACTOR VIZ. "IN THIS PATH OF BHAKTHI, AS RESPECT AND FAME FOR THE DEVOTEE GET DECLINED (I.E. HE BECOMES "UNKNOWN") HE ATTAINS REAL PROGRESS AND SUCCESS IN HIS PATH". (Thus courting of "respect", fame and honour in this world appears to be a negative factor for the progress in this path of "Bhakthi" to our Lord. (Seeking it is more worse!)

The word "proficient in Vedas" is used to indicate, that these sages were Brahmins, very proficient in the study of the Vedas and were also "Paramahamsa" Sadhus! They were, of course, ignorant of the path of our Lord, in a complete and total way!

Among the four "stations" of one's life (Aashram), the "Sannysins" (4<sup>th</sup>) have the duty to roam around everywhere, like the "worms", and stay in one lonely place from the "full moon day" of the month of Aashada! Sage Naarada said, "due to this, four "Paramahamsa" Saadhus, who would later become the four "Sanakaadi" brothers, stayed here in our hourse, as per our prayer and the approval of the Brahmins. All the four Mahaatmas had the same "virtues and divine nature". Hence, all these four had come together. They were practicing the Saadhana of Yoga. As they were deeply immersed in the Yogic practices, they needed some servants to attend to their other tasks. The Brahmins over there, called me, and told me to render service to these Mahaatmas. They told me also "not to do anything else"! In this way, I got deeply involved in rendering service to these Mahaatmas. The Brahmins were kind to engage a "boy" like me in this exalted "service" of the

Mahaatmas. These "Paramahamsa" Mahaatmas had told the Brahmins, that, they will stay in our place for 4 months, as they desired to stay here, in one place, for 4 months.

In this verse, it is stated, that sage Naarada got the association of noble and saintly Mahaatmas. THE FIRST "SAADHAN" (WAY) FOR "WORSHIP AND SERVICE" IS THE ASSOCIATION WITH THE NOBLE SAINTS (SATSANGHA). This is clearly stated.

"Later, these "Paramahamsa" Mahaatmas got "compassion" for me" — as per the next verse.

ते मय्यपेताखिलचापलेऽर्भके दान्तेऽधृतक्रीडनकेऽनुवर्तिनि।  
चक्रुः कृपां यद्यपि तुल्यदर्शनाः शुश्रूषमाणे मुनयोऽल्पभाषिणि॥२४॥

**VERSE 24 Meaning:** "These great Mahaatmas showered their grace on me, despite being of an "equal vision", as I became unwavering in my service to them (i.e. freed from any other interest), having controlled all my senses and cravings, not playing at all (despite being a "boy") with toys etc., doing service, which would please these "Paramahamsa" Mahaatmas and conducting myself with very few "words"."

श्रीसुबोधिनीः ते मयीति। तत्सेवकयोर्गुणदोषाभावा, अत्र निरूप्यन्ते। सतां गुणत्रयम्। कृपालुत्वं, ब्रह्मविद्या, मननं चेति। धर्मो ज्ञानं साधनं चोक्तम्। अग्रे साधनकथनं ज्ञानानुवृत्तये। सेवकस्य दोषाभावास्त्रयः। गुणाश्चत्वारः। चपलता दोषः। तद्देहेन्द्रियान्तःकरणानां प्रयत्नदाढ्याभावाच्चपलता दोषः सहजः। स आदौ दृढप्रयत्नेन निवारणीयः। तदाह। अपेतानि अखिलानि चापलानि यस्मादिति। अर्भकत्वं दीनत्वबोधको गुणः। तदनु दोषाभावद्वयमाह— दान्तेऽधृतक्रीडनक इति। इन्द्रियाणां विषयाकांक्षाराहित्यकरणं दमः। न धृतानि क्रीडकानि येन। इन्द्रियकालकृतौ नियतौ दोषौ विषयसम्बन्धः क्रीडासाधनपरिग्रहश्च। तदभावे सर्वदोषनिवृत्तिः। ततोऽन्तरङ्गं

गुणमाह—अनुवर्तिनीति। एवं स्वतः पञ्चसु सम्पन्नेषु तेषां परदुःखप्रहाणेच्छा जाता। परदुःखं दृष्ट्वा दुःखितस्य कारुणिकस्य तन्निदानोच्छेदने तृष्णा भवतीति। नन्वेतद्ब्रह्मविदोऽनुचितम्? तत्राऽऽह—यद्यपि तुल्यदर्शना इति। निर्दोषं हि समं ब्रह्म तुल्यशब्दवाच्यम्। ब्रह्मज्ञानकृतं वा स्वपरयोः सुखदुःखसमत्वज्ञानं तुल्यम्। तस्य दर्शनं येषामिति। परदुःखं दृष्ट्वा तत्प्रहाणेच्छैव जाता। न ज्ञानमन्यथा जातमित्यर्थः। दुर्बलत्वादिच्छामूलभूतज्ञानस्य। ननुकार्यक्षमा कृपा न भविष्यति। बाधकज्ञानस्य विद्यमानत्वात्। अत आह—शुश्रूषमाण इति। सेवायाः सेच्छायाः सेव्यवश्यत्वं सर्वजनीनम्। नन्वनपेक्षायाः कथं सांसर्गिको दोषो बहुभाषणमभाषणं वा। तदुभयनिवर्तको गुणः अल्पभाषणम्। अनेन निर्दुष्टा सेवा द्वितीयं साधनमिति॥२४॥

ततो यज्जात तदाह—

**SRI SUBODHINI:** In this verse, a description of the virtues, which should be there in a “servant”, and in the “Mahaatmas” and also of the “defects”, which both of them should avoid, is made.

In the “Mahaatmas”, the virtues of (1) compassion, (2) knowledge (Jnana) of Brahman and (3) contemplative disposition are there. The virtue of “compassion” is a duty; the knowledge of Brahman is “Jnana” and “contemplation” is a spiritual practice. That, this “Jnana” should continue and remain on a permanent basis, a Mahaatma, for this sake, undertakes to sing the virtues and Leelas of our Lord.

The “servant” should not have three kinds of defects and should have 4 kinds of good “virtues”. The first defect is “cravings” of every type. This defect of “craving” arises due to the lack of strength in the efforts made by the mind. This is an in-built “blemish”. It is necessary to remove this “defect” with redoubled efforts. Sage Naarada says that, “all my cravings went

away from me". As I was a "boy" I was naturally "humble".

Now, the absence of two kinds of "defects" in sage Naarada is being told. "My senses never desired for the various material objects seeking fulfillment. Due to this, all my senses were under control. I never played with "toys"."

Not to have full control over one's "senses" is indeed a "blemish" due to one's "nature", and having the "defect" of playing with "toys", is caused by the factor of "time" (Kaala). "I was free from both of these defects". In this way, we should realize, that sage Naarada was fully free from every type of "blemish" due to his full "control" over the senses, and also not being interested to do such actions, which are natural to one's "age" (i.e. playing with toys).

Now, the "internal" virtues of a good "servant" are being described. "I performed that type of "service", which would please them". In this way, sage Naarada did not have, (1) any craving, (2) was humble, (3) had full control over his "senses", (4) was not interested (even though a "boy") in playing with toys etc. and (5) performed "service" to the "Mahaatmas", as per their will and desire.

On the fulfillment of the above 5 factors, the Mahaatmas got the desire and will to end my sorrow — as these Mahaatmas were compassionate, and could not bear my sorrow (as they became "sorrowful" by seeing my sorrow). They got the desire to uproot the cause of my sorrow itself.

A doubt arises here. Usually, the "knowers of Brahman" (Brahmajnani) are blemish-free, and are of

“equal vision” (Samadrishti). How come did they get this “special grace” for me only? On this, it is told, that these Mahaatmas had the feelings of an “equal” nature for their own and others’ happiness and sorrow. Even then, on seeing my “sorrow”, they got the desire to mitigate and remove the same! Their “Jnana” is the cause of this grace and desire to remove my sorrow. Usually, a human being understands, then desires for the same, and then puts efforts to attain it. Here, the “Jnana” of seeing both “sorrow and happiness” as same, became “weak”, and the desire to remove the sorrow of others became “strong”. In fact their “knowledge of Brahman” (i.e. seeing everywhere and everything as “Brahman” only) came in the way of exercising their “compassion”. “But, as I was constantly serving these Parahamsa Mahaatmas, they became gracious to me, having got fully satisfied with my service! If it is told, that these Mahaatmas had never asked themselves to be served, nor desired, by themselves, to be served and in this event, how can they become gracious to the “boy” Naarada, or come under his control? This is replied by telling, that these sages were “Munis” – given to deep mental contemplation. They really required the service of someone else, as they cannot attend to “contemplation” and their daily chores, at the same time! While rendering “service”, the servant is expected not to speak much, nor keep totally silent! The only way to mitigate both of these “defects”, is to follow the policy of “limited talking” only. HENCE, IT IS SAID, THAT “SERVICE” SHOULD BE “BLEMISH FREE”, AND THIS IS THE SECOND “SAADHANA” OF BHAKTHIYOGA.

Whatever happened later is being told, through the next verse.

उच्छिष्टलेपाद्यनुमोदितो द्विजैः सकृत्सम भुञ्जे तदपास्तकिल्बिषः।  
एवं प्रवृत्तस्य विशुद्धचेतसस्तद्धर्म एवाऽऽत्मरुचिर्व्यजायत॥२५॥

**VERSE 25 Meaning:** “I used to eat once, the “remaining” food from their plates, with the approval of these Mahaatmas. Through this, all my “sins” were removed and destroyed. In this way, I served these Mahaatmas continuously, and this service purified my mind and intellect fully. I now got the taste to practice the virtues of these Mahaatmas viz. not to accept any charity, not to get associated with anyone and always involve myself in the contemplation of our Lord.”

श्रीसुबोधिनीः उच्छिष्टेति। पापनाशस्तद्धर्मरुचिश्च ततोऽप्यन्तरङ्गं साधनम्। उच्छिष्टं भोजनशेषः। लेपः पात्र्यां लग्नम्। चतुर्णां तानेकीकृत्य सकृद्भक्षणं पापक्षयसाधनम्। ननु—“न शूद्राय मतिं दद्यान्नोच्छिष्टं न हविष्कृतं”मित्यादिमनुवाक्यैर्निषिद्धमुच्छिष्टादिदानं कथं कृतवन्तः? तत्राऽऽह—अनुमोदित इति। तस्यैवेयमिच्छा उत्पन्ना। शुद्धसत्त्वान्धसा महापुरुषोच्छिष्टेनाऽतिपवित्रेणाऽऽत्मानं पावयिष्यामीति। तत उच्छिष्टं दृष्ट्वा मोदो जातः। तत्र प्रार्थनायामनुमोदनमात्रं कृतम्। न तु स्वयमुद्यम्य दत्तमिति। न चाऽयं सर्वथा शूद्रः। ब्रह्मबीजत्वात्। गृहस्थानां चाऽयं धर्मः। तत्राऽपि साधारणेषु। सेवा च पुष्टिमार्गं सस्नेहा। कृपाफलं चैतत्। यथौषधेनाऽजीर्णनिवृत्तिस्तथाऽन्नमयस्य देहस्य उच्छिष्टात्रसाधितदेहेन दोषसन्ताननिवृत्तिरित्यर्थः। तदाह—तदपास्तकिल्बिष इति। उच्छिष्टभोजनैकनियमेनाऽपि दोषनिवृत्तिलोकसिद्धेति स्मेत्युक्तम्। रोचकद्रव्येणाऽरुचिनिवृत्ताविव सद्धर्मरुचिप्रतिबन्धकदोषनिवृत्तौ स्वत एव रुचिर्जातेत्याह—एवमिति। प्रवृत्तस्येति निरन्तरकरणमुक्तम्। नियमेन चित्तं शुद्धं जातमित्याह— विशुद्धचेतस इति। तेषां धर्मः अपरिग्रहसङ्गनिवृत्तिभगवच्चिन्तनदिः। तत्र प्रेरणाव्यतिरेकेण आत्मन एव



रुचिरुत्पन्ना। सा च वृद्धिं प्राप्तेत्यर्थः। अस्य न्यायसिद्धत्वकथनाय लङ् प्रयोगः॥२५॥

एवमान्तरं दोषाभावं गुणं चोक्त्वा बहिर्गुणमाह—

**SRI SUBODHINI:** It is an “inner Saadhana” (spiritual practice) to get the “sins” destroyed and get taste to practice the “virtues” connected with our Lord’s “Bhakthi”, through rendering service to the Mahaatmas. The “remaining food” after the Mahaatmas have eaten, which was left over in the vessels, was gathered by the “boy” Naarada, and he ate it once, during the day. “This “action” destroyed all my “sins” totally, as I continued to eat this “left over food”, and all my sins were completely destroyed. I now got a taste to practice the “virtues” which these Mahaatmas had”. It is said that, “A Sudra should not be given the remaining food of Brahmajnanis and the material intended to be offered as “oblation” to the fire in a sacrifice!” This is told by sage Manu. Hence, a question may arise here, as to how, the “boy” Naarada was given the “remaining food” of these Mahaatmas, as he was the son of a “servant maid”? For this, the reply is given, “I got the desire to purify myself, with the most sacred “remaining food” of these Mahaatmas, which is imbibed with the quality of pure “Satwa”. I became happy on seeing the “remaining food” of these Mahaatmas. I prayed to them to be allowed to eat this food and they approved my request. I did not eat this food, on my own will and desire.”

“There is also another factor, that I was not a “Sudra”, because my father was a Brahmin. Hence, it was not improper to have eaten the “remaining food” (Uchchistham). In fact, it is the “duty”, of both the

householder and others, to eat the "remaining food" of the Mahaatmas."

In this path of "grace" (Anugraha), the "service" is done to our Lord and all others with great "love" (Sasneha). This loving "service" is done only through the grace of our Lord. Like by consuming the proper "medicine", a patient gets rid of "indigestion", in the same way, by consuming the "remaining food" left by Mahaatmas, a new "body" gets created, in oneself, and all the sins and defects, which have come to torment the "Jeeva", generation after generation, get destroyed. This is well known in this world, that "all defects and blemish" leave a person, who has taken the vow of eating the "remaining food" of the Mahaatmas! The word "Sma" (yes, indeed) has been used to reemphasize this "well known" truth in this world!

"Like, tasty food negates and removes the "non-taste" originated by other types of foods, in the same way, due to the "taste and interest" in virtuous conduct and the service rendered by me, to these Mahaatmas, all my sins, blemish and defects got destroyed, and I began to get "taste and liking" to a virtuous conduct! I continuously served these Mahaatmas, and this, in turn, purified my mind and intellect (Visudhachetasaha).

"Not accepting any gifts, disassociating oneself from everyone, and always contemplating and remembering our beloved Lord — all these are the "virtues" of true Mahaatmas. I got taste to imbibe and practice these virtues, without being inspired from outside, by anyone i.e. automatically. These virtues grew in me, by leaps and bounds. Like a person becomes of that quality of the person, with whom he lives for a long time! (Vyajaayata).

Shri Purushothamji says that, a person gets the “taste” (Ruchi) for that person, from whom he gets the benefit of the “virtues”! This is a well known fact.

In this way, the “internal blemish” got destroyed, and the “boy” Naarada attained the virtuous conduct and qualities of the path of devotion to attain our Lord. After speaking about this, through the next verse, the “external virtues” are being described.

तत्राऽन्वहं कृष्णकथाः प्रगायतामनुग्रहेणाऽशृण्वं मनोरमाः।

ताः श्रद्धया मेऽनुपदं विशृण्वतः प्रियश्रवस्यङ्ग ममाऽभवद्बुचिः॥२६॥

**VERSE 26 Meaning:** “Oh Sri Vyaasji! On the origination of “taste” (Ruchi) in me, I listened to the stories of our Lord Sri Krishna, which are very enchanting to our mind, due to the grace of these Mahaatmas, who recited these Leelas and stories of our Lord daily. Listening to the stories and Leelas of our Lord Sri Krishna, with sincere faith and discipline, with the meaning of words, sentences and syllables, I got intense love for our Lord Sri Krishna, as my happiness and joy grew immensely, on listening to the fame and glory of our Lord.”

**श्रीसुबोधिनीः तत्रेति।** अन्वहमित्यशृण्वमित्यनेन सम्बध्यते। परमहंसानां वा नित्योऽयं धर्म इति ख्यापयितुम्। कृष्णपदात्मपरमहंसा अप्येते भक्ता इति ज्ञापितम्। गानं प्रेमाऽऽधिक्यात्। प्रकृष्टगानं तद्भावेन। **अनुग्रहेणेत्याज्ञया** श्रवणं बोध्यते। न तु प्रासङ्गिकम्। कथामनोरमपदाभ्यां अर्थमभिप्रायं ते बोधयन्तीति लक्ष्यते। निर्बन्धेन श्रवणाभावायाऽऽह—**मनोरमा इति।** मनसो रमणं यासु। एवमेका श्रवणभक्तिः सिद्धा। तस्या नारदत्वपर्यन्तफलम्। ततः कीर्तनमिति साम्प्रतं तु कीर्तनम्। एवमग्रे स्मरणादिवृद्धौ तावद्भिः कल्पैर्नवविधसाधनभक्तौ सिद्धायां प्रेम्णा भगवत्सायुज्यं भवतीति शास्त्रार्थः। तत्र श्रवणफलमाह—**ताः श्रद्धयेति।** श्रवणादीनां नाऽदृष्टद्वारा फलसाधकत्वम्। किन्तु स्वरूपेणैव।

फलं च भगवद्वाथार्थज्ञानम्। तदैव हि कीर्तनेऽधिकारः। उत्तरस्याऽऽदिना हि पूर्वस्याऽवसानम्। अतः श्रवणस्य नैरन्तर्यं कर्तव्यम्। तदाह। ताः कथाः। अत्यादरेण-**अनुपदमिति**। पदार्थाक्षरार्थसहितेन वाक्येन हि श्रवणम्। ततो भगवति रुचिः। परं **श्रवणद्वारा**। तदाह-**प्रियश्रवसीति**। प्रियं श्रवः श्रवणं कीर्तिर्वा यस्य। **अङ्गेति** कोमलामन्त्रणमप्रतारणाय। प्रमाणबलं परित्यज्येन्द्रियाणां स्वाभाविकविषयग्रहणं रुचिः॥२६॥

ततः किमत आह-

**SRI SUBODHINI:** "I listened to the "Leelas and stories" of our Lord Sri Krishna, everyday, as told by these "Paramahamsa" Mahaatmas. From this, we have to realize that, it is the foremost duty of noble Paramahamsa Mahaatmas to speak about our Lord Sri Krishna's "Leelas and stories" everyday! A "daily duty" (Nithya Dharma) is that "duty" which, if not done, will entail a "sin", requiring acts of repentance and reparation (Praayaschitham). Like the performance of "Sandhyavandannam" is a "daily duty", and if a "twice-born", does not perform this daily, then he gets the "sin", which would require the observance of "repentance and recompensation".

These Mahaatmas did not tell any other stories and described always, only our Lord Sri Krishn's "Leelas and stories". In this way, though being "Paramahamsa" Saadhus, they were sincere devotees of our Lord Sri Krishna.

The word "Pragayatam", used in this verse, emphasizes the fact, that these Mahaatmas used to sing our Lord's Leelas and stories with great "love" (Prema) as the best of singing can be done only, when there is love and earnestness.

“I listened to our Lord’s Leelas and stories, through the “grace” of these Paramahansa Mahaatmas – i.e. they gave permission to me, to listen to the glory of our Lord, as told by them. It was their desire also, that I should get “blessed” with these stories about our Lord! The mind gets bliss and joy on listening to the stories and Leelas of our Lord, only on appreciating and understanding the real and true meaning and purport of the “Leelas and stories”, which these “Paramahansa” Mahaatmas were very kind to explain to me, in detail! My mind was getting immense bliss and joy in listening to the Leelas of our Lord from these great Mahaatmas.”

“In this way, my devotion to listening to our Lord’s glory got strengthened. This resulted into my eventually attaining the “status of becoming Naarada, the son of Lord Brahma”! After a devotee attains the devotion to the listening to our Lord’s Leelas and stories (Sravana Bhakthi), he attains the devotion to sing the glory of our Lord (Keertana Bhakti). “Now, I am doing the devotion of “Keertan” at all times”.

In this way, a devotee attains all the 9 steps of “Bhakthi” on the progress of listening etc. to our Lord’s Leelas and stories. This happens due to “love” for our Lord. The scriptures say, that these 9 types of “Bhakthi” enables a devotee to attain “union” (Saayujyam) with our Lord.

Now the “result and effect” of “listening” to our Lord’s Leelas and stories (Sravanam) is being told. I was listening to the Leelas and stories of our Lord with great faith and sincerity. This “listening” did not give me the results, which are “unseen”, but blessed me with the actual Jnana, about our Lord’s divinity and nature!

The purport of this is, that, through the performance of sacrifices etc., a devotee gets his "result", as "luck or fortune" (which are "unseen"). These devotees may attain the result of stay in "heavens" etc. also. This was not the case here. Here, the "listening etc." itself gave the "result". There was no role, in the middle for "luck and fortune"!

A devotee gets authority or begins to "deserve" to do "Keertan" (singing) only after successfully "listening" to the glory and Leelas of our Lord. Usually, when the devotional practice of "Keertan" gets started, then, the practice of "listening" gets stopped (ended). That is why, it is said, that till the devotee attains taste for our Lord's devotion through "Keertan" (singing), he should carry on with the listening of our Lord's Leelas and stories.

The Paramahansa Mahaatmas explained the Leelas and stories of our Lord Sri Krishna, giving the meaning of syllables, words, sentences etc. in detail (Anupadam). "All this listening" enabled me to get "taste" in our Lord (sincere devoted interest). I got very much attached to listening to our Lord's Leelas and glory (Priyasravasi).

The word "Angha" — is a tender word to reemphasize the sweetness involved in this "loving listening" of our Lord's Leelas. "My taste to listen to our Lord's glory did not develop due to the power and strength of "evidence or proof", but it got originated through the natural functioning of my "senses" (Indriyaas). Usually "taste" gets originated through the listening of the scriptures or it happens through one's own inherent nature! My "taste" got originated naturally!"



Whatever happened later is being told, through the next verse.

तस्मिँस्तदा लब्धरुचेर्महामुने प्रियश्रवस्यस्खलिता मतिर्मम।  
ययाऽहमेतत्सदसत्त्वमायया पश्ये मयि ब्रह्मणि कल्पितं परे॥२७॥

**VERSE 27 Meaning:** “The taste for my Lord’s glory and Leelas got originated in this way! My mind and intellect got attached to our Lord, on a permanent basis; I began to remember our Lord always. I got blessed with the actual “Jnana” about our Lord! Oh great sage! Through this actual “Jnana”, I was able to clearly see, that this entire Universe and my own subtle and gross “bodies” are “imposed” on me, through the working of “Maya” (our Lord’s power of “illusion”) although, I am “Brahman” (the Supremr Truth itself)”

श्रीसुबोधिनीः तस्मिन्निति। रुच्या हि भगवदनुभवार्थं यत्नो लोकसिद्धः। स च यत्नो ज्ञानात्मक इति तदाह। रुचेः। फलस्य कालान्तरत्वं व्यावर्तयति—तदेति। रुचेर्दृढत्वाय—लब्धेति। महामुने इति सम्बोधनं रुचिमत्योर्नियमार्थम्। प्रोषितभर्तृकेव (?) तदभिध्यानमत्र मतिः। शास्त्रतो वा याथार्थ्यज्ञानम्। तत्र स्खलनं विषयान्तराऽनुसन्धानम्। सन्देहो वा। तदुभयं नास्तीत्यस्खलिता। तत्रापि श्रवणपुरस्सरेणेति प्रियश्रवसीत्युम्। “यो यच्छूद्धः स एव स” इति वाक्यात्परमश्रद्धायामुत्पन्नायां सफलरुचिरूपायां तत्त्वमावश्यकमिति। तदाह—ययाऽहमिति। प्रथमाधिकारार्थमाह। यया मत्या अहमेव ब्रह्म मय्येव सकलं जातं परं मायया परिकल्पितम्। एतत्स्थूलसूक्ष्मं शरीरं जगद्वा। मायया पूर्वोक्तया। अस्य जगतः प्रतीतिमात्रस्य अहं ब्रह्माऽधिकरणं माया करणमिति ज्ञातवानित्यर्थः। प्रपञ्चव्यतिरिक्ततया ब्रह्माऽऽत्माऽनुभवो जात इति यावत्॥२७॥

एवं भगवद्भावमापन्नस्य निरन्तरमनुवर्तमानश्रवणेन ज्ञानभक्तिभ्यां परमस्नेहो जात इत्याह—

**SRI SUBODHINI:** A person gets eager to "experience" that object in which, he gets or develops a "taste". This is a well known fact in this world. Sri Naarada now put efforts to attain the knowledge of Brahman i.e. HE PUT EFFORTS TO EXPERIENCE OUR LORD! (The word "Ruche" is used with this meaning), Through this "taste", the "result" (experience) did not happen in course of time. But, the experience happened immediately (Tada). HE GOT THE TOTAL MEDITATION ON OUR LORD IMMEDIATELY ON GETTING THE "TASTE" FOR EXPERIENCING OUR LORD!

Usually, a person "clings" to something, through which he gets great "profit or benefit" (Labhda). In other words "MY TASTE OR RELISH IN OUR LORD GOT VERY STRONG".

In this verse, sage Vyaasji has been addressed as "Mahamune" (Oh great sage!). The purport of this is, that WHEREVER THE "TASTE" OCCURS, THERE THE CONTEMPLATION OR THINKING OF IT, AT ALL TIMES, ALSO OCCUR! This is a rule. "Like you became contemplative by nature on getting taste and relish for our Lord."

When a husband of a chaste wife has gone away to a distant place, the chaste wife usually remembers her husband at all times. In the same way, "MY MIND BEGAN TO DWELL AND THINK ABOUT OUR LORD AT ALL TIMES". The word "Mati" (intellect) used here indicates, "thinking or contemplation". Alternately this word can indicate the "Jnana" (knowledge) about our Lord, as per the description given in the scriptures. The purport of all this, is that, "as my taste got determined and strong, I began to think about our

Lord, at all times. I never thought of anyone or anything else. I never got any doubt either!

This “intellect or mind” was blessed through constant listening to the glory and Leelas of our Lord — as I liked and loved to listen about our Lord (Priya). “He who is interested in any subject, he verily becomes that only” — this is told by our Lord in the Gita clearly. On this “faith” becoming the “result” itself, the devotee becomes the Lord Himself! — Like a person who has great faith in “ghosts” becomes like a “ghost” himself! In the same way, THE DEVOTEE, WHO HAS SINCERE LOVE AND FAITH IN OUR LORD BECOMES OUR LORD HIMSELF! The word used here is “Yayaham” — through which “contemplation and thinking and through the actual “Jnana” (knowledge — knowing), I realized the fact and truth that, “I AM “BRAHMAN” ONLY! EVERYTHING HAS BEEN ORIGINATED IN ME ONLY! THIS GROSS AND SUBTLE “BODY” OF MINE OR THE UNIVERSE ARE CREATED BY THE LORD’S POWER OF “MAYA”. This “Maya” is “conjured up” (Kalpita) i.e. not “real”! The purport of this is, that the “Universe” is seen only, and I am the Brahman, on whom this entire Universe is “conjured up” or “thought of” through our Lord’s power of “Maya”! This “Maya” is like the “stick” used to make a “pot”. In this way, I understood everything clearly”.

“I EXPERIENCED THE “AATMA”, WHICH IS BRAHMAN ITSELF, AS SEPARATE FROM THIS CREATION”. The purport of this, is that THROUGH “BHAKTHI” I GOT THE ACTUAL REALIZATION OF THE “ONENESS” OF “AATMA” AND “BRAHMAN”.

Through this, my "ignorance" (Avidhya) got destroyed, and I also crossed the ignorance of treating my "Aatma", as the body, inner mind etc."

In this way, I got the "Bhāva" (nature) of our Lord. I also listened to the Leelas of our Lord continuously. I got blessed with the twin benefits of "Jnana" and "Bhakthi" and THIS MADE ME GET INTENSE LOVE FOR OUR LORD. This is being told, through the following verse.

इत्थं शरत्प्रावृषिकावृतू हरेर्विश्रृण्वतो मेऽनुसवं यशोऽमलम्।  
सङ्कीर्त्यमानं मुनिभिर्महात्मभिर्भक्तिः प्रवृत्ताऽऽत्तरजस्तमोपहा॥२८॥

**VERSE 28 Meaning:** "In this way, every second (all the three times of the day), I listened to the singing of the special and extraordinary glory of our Lord Sri Hari, by these sages, who were great Mahaatmas. I spent, 4 to 5 months i.e. both the monsoon and the autumn seasons got ended. I got intense "Bhakthi" to our Lord Sri Hari, through this "listening", and due to the destruction of both the qualities of Rajas and Tamas."

श्रीसुबोधिनीः इत्थमिति। श्रवणस्य भेदान्तराणि सन्तीति तन्निवृत्त्यर्थम्—इत्थमिति। शरत्प्रावृषिकावृतू मासचतुष्टयं पञ्चकं वा। देहादिक्लेशस्याऽस्फुरणमाह—हरेरिति। विशेषेण शृण्वत इति श्रवणाऽनुवृत्तिः। न यतः कुतश्चित्। तथा सति निरङ्गत्वात्फलं न साधयेत्। अतो—मुनिभिर्महात्मभिः सङ्कीर्त्यमानमिति। मुनिभिरिति। स्वफले श्रवणवन्मननं ज्ञानसाधनम्। कीर्तनानुवृत्त्यर्थम्—महात्मभिरिति। 'महात्मानस्तु मां पार्थ' इति श्लोकद्वयायर्थोऽत्राऽनुसन्धेयः। सा भक्तिः स्पर्शमणिरूपा जातेत्याह—आत्तरजस्तमोपहेति। अन्तःकरणं वसुदेवरूपं जातमित्यर्थः॥२८॥

**SRI SUBODHINI:** “There are many “varieties” of “listening”, but I followed the way of “listening” to our Lord’s Leelas and glory, as explained earlier. I did not resort to “listening” of any other kind”. In this way, both the rainy and the autumn seasons got over (4 to 5 months). “I never felt any kind of trouble, due to my body, or due to any other reason — as I was listening to our Lord Sri Hari’s Leelas and glory, which always destroys the sorrow of everyone. I was listening in a very special way i.e. at all times. Due to this, “Bhakthi” to our Lord got originated in me. I was not listening to these Leelas of our Lord from “ordinary” persons, as such hearing from “ordinary” persons, does not give the desired result! Here, very great and noble Mahaatmas were singing the glory of our Lord. Attainment of the “result” of “listening”, “contemplation”, is also a way to attain spiritual knowledge (Jnana).” I also went on singing the glory of our Lord, as I was participating in the singing of these great Mahaatmas. It has been said by our Lord in the Gita, about the “Mahaatmas”

महात्मानस्तु मां पार्थ देवीं प्रकृतिमाश्रिताः।

भजन्यनन्य मनसो ज्ञात्वा भूतादिमव्ययम्॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते॥ अ० ७, श्लो०

१३-१४॥

अत्र हि भगवदावेशव्यतिरेकेणाऽऽविर्भावो न भविष्यतीति तेषां कृपया तज्जातमित्याह—तस्यैवमिति द्वाभ्याम्—

The purport of the above two verses is, that Mahaatmas serve and worship our Lord, with one pointed attention (i.e. not thinking of anything else) and also, continuously perform the “Keertan” (singing) of our Lord’s holy names

and “Leelas”. “I also did this “Keertan” at all times, like the way these Mahaatmas did! Please, now, listen to the stories and Leelas of our Lord, which they had told and sung, on a continuous basis.”

“This “Bhakhti” of mine became like a “Paarasmani” (philosopher’s stone), through which, my inner mind, which was a “mixture” of all the three “qualities” of Satwa, Rajas and Tamas, now attained the full “Satwik” nature (i.e. devoid of Rajas and Tamas). This inner mind transformed itself as “Sri Vasudeva”, (father of our Lord Sri Krishna) and like our Lord had got manifested from Sri Vasudeva’s inner mind! The purport of this is, that like the “philosopher’s stone” makes the vessels made up of base metals like silver, copper and gold (mixed together) into “pure gold”, in the same way, my inner mind, which was made up of the “mixture” of all the three qualities of Satwa, Rajas and Tamas, now got transformed into pure “Satwa” only!”

Without the “ingress” of our Lord, the manifestation of our Lord in the inner mind will not take place. Hence, due to the grace of these Mahaatmas, “the “ingress” of our Lord took place in me”. This is being told in the following two verses.

तस्यैवं मेऽनुरक्तस्य प्रश्रितस्य हतैनसः।

श्रद्धानस्य बालस्य दान्तस्याऽनुचरस्य च॥२९॥

ज्ञानं गुह्यतमं यत्तत्साक्षाद्भगवतोदितम्।

अन्ववोचन् गमिष्यन्तः कृपया दीनवत्सलाः॥३०॥

**VERSES 29 and 30 Meaning:** “Due to the love and affection expressed by me, along with humility and sincere sinless interest exhibited (for service and listening to



the Leelas of our Lord), I had become pitiable, self controlled and a devoted servant of these great Mahaatmas! These Mahaatmas, who shower their grace on pitiable persons like me, instructed me on the highest secret “Jnana” (spiritual knowledge) blessed by our Lord Himself on them, due to their compassion on me, while they departed from our place!”

**श्रीसुबोधिनी:** पूर्वजातसाधनानां वासुदेवपर्यन्तमनुवृत्तिः करणीयेति तान(?)नुवदति। **अनुरक्तस्येत्यनुवृत्तिपर्यन्तानि** गृहीतानि। शुश्रूषालक्षणो विनयो भिन्नक्रमेणेति पृथगुक्तः। तथा पापनिवृत्तिः। अत्युपकारित्वाद्दोनत्वस्य पृथगुक्तिः। अनुक्तसर्वसमुच्चयार्थं चकारः। अनुवादे क्रमापेक्षाऽभावाद्विपर्ययेण कथनं न दोषः। अस्ति किञ्चिज्ज्ञानं सर्ववेदान्तप्रतिपाद्यं पञ्चरात्राद्यागमैश्च गुरुपदेशेन च यदभिव्यज्यते। यथा कं ब्रह्म खं ब्रह्मोपाख्याने। यस्मिन् जाते पुमान् ब्रह्मविद्भवति सर्वज्ञस्तेजस्वी च। ततोऽपि महोपनिषत्प्रतिपाद्यं देवगुह्यत्वाद्गुह्यतरम्। ततोऽपि पुरुषोत्तमप्रतिपाद्यं **“भवत्या मामभिजानाती”** ति रूपम्। यस्मिन्ननुसंहिते भगवदाविर्भावो भवत्येयं तद्गुह्यतमम्। साक्षाद्भगवता कृष्णोक्तम्। यत्तदिति। विशेषतोऽवक्तव्यम्। तेषामपि हृदये भगवदिच्छया उपदेशार्थमागतम्। अनु पश्चादवोचन्। एतस्य परमकाष्ठात्वज्ञापनायाऽऽह—**गमिष्यन्त इति।** एतत्कथने प्रश्नान्तरं साधनान्तरं च नास्तीत्याह—**कृपयेति।** तत्राऽपि हेतुः—**दीनवत्सला इति।** वत्सं लातीति वत्सलो ग्राहकः स्नेहः। तद्वान् वा। पिता पुत्र इव दीनेषु त इत्यर्थः॥२९॥३०॥

ततस्तव किं जातं तद्वक्तव्यमित्याकांक्षायामाह—

**SRI SUBODHINI:** The boy “Naarada” had passed through several “steps” in his “Saadhana” of Bhakthi to our Lord viz. (1) Associating himself with these Mahaatmas only (Satsangha). (2) Guileless “service” to them. (3) Non-acceptance of gifts. (4) Being alone — unattached to people and groups. (5) Continuous contemplation on our Lord’s glory and Leelas and attaining the highest “taste” (relish — Ruchi) for the same. (6)

Experiencing oneself as different from this Universe (i.e. the "Aatma" being different from this manifested Universe) and (7) have intense love for our Lord and His devotees. All these "Saadhanas" (spiritual practices) have to be done, till a devotee develops his inner mind as "Sri Vasudeva" (our Lord's father). Due to this, all the spiritual practices, which were explained earlier are reiterated.

It is necessary to have a sense of deep "humility", (Vinayam) while performing service and worship. Here, once again, the necessity to be "bereft of sins" (Paaparahitam) is told. A sense of "pitiable low feeling" (Deenata) is considered as very beneficial. This is told by the word "Baala". The purport of all these "reiterations" is to reemphasize the need to have all these "spiritual practices" — especially "Deenata" (pitiable low feeling about oneself) is considered as highly "helpful", and hence, this is stated separately (Baala). The syllable "Cha" (and) indicates to "all other" spiritual practices, which have not been explained here. The purport of this is, that the "boy" Naarada told that "I have done also many other spiritual practices".

Now, our Sri Mahaprabhuji is writing about the "highest secret knowledge", which our Lord Sri Krishna has instructed Arjuna, in the Gita. He says, that the "Vedaanta" treatises (the Upanishads) have outlined the highest truth (Jnana) and the same "truth" is explained through the words of the Guru, and from treatises like Paancharatra. He gives the example of the Upanishad, wherein there is reference to the ideal that, "the space (Aakasa) is Brahman" ("Kham Brahma"). IN OTHER WORDS, EVERYTHING WE SEE IS "BRAHMAN".

When this “Jnana” (knowledge) gets originated in a person, the human being becomes omniscient, knower of Brahman and of the “brilliance” of our Lord Himself (Tejaswi). There is a more “secret” knowledge than this “knowledge”, and this “knowledge” is not known to the celestial gods also. This “knowledge” as explained by the highest of the “Upanishads” is comparatively more “secret” (Guhyataram). THERE IS THE HIGHER “SECRET” KNOWLEDGE (GUHYATARAM) – AS TOLD BY OUR LORD SRI KRISHNA THROUGH HIS HOLY WORDS IN THE GITA VIZ. “ONLY THROUGH BHAKTHI, CAN YOU REALLY KNOW ABOUT ME” (BHAKTHYA MAM ABHIJAANATI). IN OTHER WORDS, MY DEVOTEE REALIZES THE TRUTH ABOUT MYSELF LIKE HE HOLDS AN “AAMALAKAM” (GOOSE BERRY) IN THE PALM OF HIS HAND! THIS “KNOWLEDGE”, TOLD BY OUR LORD SRI PURUSHOTHAMA HIMSELF IS THE “HIGHEST SECRET” (GUHYATAMAM), FOLLOWING AND REALIZING WHICH, OUR LORD’S MANIFESTATION TAKES PLACE, BOTH “OUTSIDE AND INSIDE” OF A DEVOTEE!

“The Paramahansa Mahaatmas had got blessed with the “Jnana”, through the grace and will of our Lord, which, they desired to give me as an “instruction”, was now given to me, out of their grace. This “instruction” on the “highest knowledge” was given by them to me, at the time of their departure - as usually at the time of departure, Mahaatma gives his “the highest” message. After telling this, no other question or matter remained to be asked, nor there is any desire to practice, any other “way or path” to our Lord – as in the “words” of these Mahaatmas, there was the power and

strength of "grace and compassion". This "compassion" also was showered on me, as these Mahaatmas were loving and kind to me, who is a pitiable and low person, as they usually help and aid such persons. LIKE A FATHER LOVES HIS SON!"

Veda Vyaasji asked sage Naarada, as to what happened after this. The reply is given as per the following verse.

येनैवाऽहं भगवतो वासुदेवस्य वेधसः।

मायाऽनुभावमविदं येन गच्छन्ति तत्पदम्॥३१॥

**VERSE 31 Meaning:** "Through this "Jnana", (knowledge) I realized the magnificent power of "Maya" of our Lord, who is the creator of this vast Universe, and who resides in the heart of pure "Satwa" of a devotee. Due to this realization, a "Bhaktha" attains the lotus feet of our Lord!"

श्रीसुबोधिनी: येनैवाऽहमिति। भगवतो वासुदेवस्येति। हृदये विद्यमानस्यैव। अहो (?) इत्याश्चर्यम्। विद्यमानः प्रकाशमान एव न स्फुरतीति मायानुभावः। लेखनदशाऽनुसन्धेया। येन गच्छन्ति तत्पदमिति। क्रममात्रेण हेतुना। न तु तत्र कश्चन व्यापारो मृग्य इति भावः॥३१॥

एवं भगवत्पदप्राप्तिपर्यन्तं पदार्था निरूपिताः। तत्रैवं सन्देहः—“ते मय्यपेताखिलचापलेऽर्भक” इत्यादिसाधनानि कुतो भवन्तीति। कर्मकालादीनां प्रतिबन्धकत्वात्। तत्र कालस्य प्रतिबन्धकत्वाभावायोपायमाह—

**SRI SUBODHINI:** Is it not wonderful that, in spite of our Lord being always present in the heart of everyone, the inspiration and realization of our Lord is not happening? This is indeed, due to the power of our Lord's "Maya" only! Like a man concentrating on his "writing" is not able to realize the "inspirations and promptings" of his heart, (as his concentration is elsewhere), we should

understand the “situation” of our inability to realize and understand our Lord, in this way only! If a devotee is able to realize the “working” of this “Maya” power, he will be able to attain the lotus feet of our Lord, even though he may not put any effort at all!

In this way, a description of the various ways, which lead a devotee “up to” the lotus feet of our Lord have been described. A doubt arises here. The factors of “action” (Karma), and “Kaala” (time) usually are “obstacles” on this path, and how can a devotee, successfully undertake to do his “Saadhana” in the presence of these “obstacles”? A way out to remove the “obstacle” of “time” (Kaala) is being told, through the following verse.

एतत्संसूचितं ब्रह्मं स्तापत्रयचिकित्सितम्।

यदीश्वरे भगवति कर्म ब्रह्मणि भावितम्॥३२॥

**VERSE 32 Meaning:** “Oh brahman! We should consecrate all our “actions” (Karma) to our Lord, who is the controller of everyone, invested with the 6 opulences, and the all-pervasive Lord of the Universe, as a loving offering! This consecration removes the sorrow and difficulties created by the physical, mental and celestial forces, like a good and appropriate medicine cures a disease! This has been already pointed out, by me to you.”

श्रीसुबोधिनी: एतदिति। कथारत्यभावे अशनादयः प्रतिबन्धका दृष्टाः। कर्म चाऽदृष्टद्वारा। तद्द्वारा हेतुः कालः। तत्र प्रथमं दृष्टप्रतिबन्धको दूरीकर्तव्यः। स च तापत्रयात्मकः। “एतैरुपद्रुत” इति वचनात्। तत्र यद्यपि सत्सङ्गेन कथा साधनत्वेनोक्ता तथापि बहुसापेक्षत्वात्सैव न भविष्यतीति स्वतन्त्रमेकं साधनमाह। एतत् वक्ष्यमाणम्। सम्यक् सूचितं न स्पष्टतयोक्तं नापि सन्दिग्धम्।

तस्य परिज्ञानं तव भविष्यतीत्यभिप्रायेणाऽऽह। हे ब्रह्मन्। तापत्रयनिराकरणार्थं चिकित्सितम्। यथा विषं सर्वनाशकमपि सर्वरोगनिवर्तकत्वेन द्रव्यान्तरैर्भावनया चिकित्स्यते तथा कर्माऽपि सर्वनाशकं सर्वदोषनिवृत्तये भगवद्रूपेण चिकित्स्यत इत्याह—**यदीश्वर इति।** प्रभुरूपे षड्गुणैश्वर्यसम्पन्ने उत्कृष्टैः पदार्थैः सुन्दरे ब्रह्मणि अपाषण्डे वेदान्तवेद्ये कर्म भावितं योजितमित्यर्थः। भावनया प्राप्तं वा॥३२॥

तत्रैव विशेषमाह—

**SRI SUBODHINI:** A person who is unhappy and sorrowful, due to his hunger, thirst, usually does not get interest or love to listen to our Lords' "Leelas" and stories. Both one's past and present "actions" (Karma), and the factor of "Kaala" (time) also act as "obstacles" in the devotee getting true and sincere interest and love in our Lord's "Leelas" and stories. The "obstacles" are created by the physical, mental and celestial forces, and it is necessary to remove them. As a first step, to achieve this, it has been said, that a devotee should serve and worship the Mahaatmas — the true "Bhakthas" of our Lord. Through this, the devotee secures their "grace and compassion". Then, a devotee will get sincere devotion to practice the "virtues" of these Mahaatmas, who also make the devotee listen to our Lord's "Leelas" and stories. THIS LEADS TO LOVE FOR OUR LORD. Progressing on this path, the devotee is able to clearly see, that all the objects of this Universe, as different from the "Aatma". After this only, the devotee attains strong and determined "Bhakthi" to our Lord! Later, the devotee realizes the glory (Mahaatmyam) of our Lord!

If the "service" to the Mahaatmas is not able to be performed, due to the stress created by the "three sorrows" (TAAPATRAYAM — viz. the physical, mental



and celestial), then, how can this devotee attain their "grace and blessings"? In view of this, explaining the way out to remove the "obstacles" created by this "three fold sorrow", sage Naarada has now explained the path, up to the realization of the knowledge, about the Lord's "spiritual" principles (Tatwa Jnana). Though "Satsangha" (associating oneself with saintly persons), the "Leelas" and stories of our Lord have been told as a "way" (Saadhan), Usually, we see, that all persons are not interested to listen to the "Leelas" and stories of our Lord. Hence, "listening" to these Leelas and stories of our Lord may not be the ONE PATH for everyone to follow. Thus, it becomes necessary to speak of another "independent" path. This will be told later.

Sage Naarada says to sage Veda Vyaasa that, "I have already indicated this in a very clear way" (Sam Soochitam). As you are the form of Brahman, you will certainly attain the knowledge of the "way" to our Lord!

THE MEDICINE TO CURE THE DISEASE OF THE "THREE FOLD SORROW", IS TO CONSECRATE ALL "ACTIONS" (KARMA) AS A LOVING "OFFERING" TO OUR LORD (SAMARPANAM). Like a very strong poison, capable of destroying everyone, due to the influence of other materials mixed with it, becomes capable of curing various diseases, in the same way, the "action", which usually is "all destructive" (Sarvanaasak), on being consecrated to our Lord, becomes an instrument for the removal of all types of "blemish" (Dosham). To our Lord, who is invested with the 6 opulences (Aishwaryam), blemish free, beautified with all the "best" of materials, and who is the highest truth of "Brahman", knowable through the path of Vedanta, a devotee should

consecrate all his "actions", as a loving offering. Alternately, he should attain our Lord through his one-pointed nature (Bhāvana) of love and devotion to our Lord! This only can remove the "three fold" sorrow!

This "special" factor is reemphasized through the next verse.

आमयो यश्च भूतानां जायते येन सुव्रत।

तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम्॥३३॥

**VERSE 33 Meaning:** "The diseases, which get originated through ghee or pulses, cannot be destroyed, through the use of ghee and such materials. But on being mixed (given the power) with other types of materials, ghee and pulses, get the power to cure not only the diseases caused by the earlier "bad eating", but also the current diseases."

**श्रीसुबोधिनी:** आमय इति। येनैव कर्मणा नाशः शङ्कनीयस्तदेव भगवति भावनीयमिति। आमयः कफपित्तादिः। येन माषादिना। सुव्रतेति सम्बोधनात्तादृशं तु तव नाऽस्तीति तव महद्भाग्यमिति प्रशंसा। तदेव चिकित्सितमामयद्रव्यं न किन्तु अन्यदपि द्रव्यान्तरं पूर्वभक्षितं पुनाति। अतो येनैव कर्मणा बन्धस्तदेव कर्म भगवति भावितं पुरुषं पुनातीत्यर्थः॥३३॥

ननु पूर्वकृतकर्मणां बाधकानां विद्यमानत्वात्तैस्तापत्रयजननाच्च किमग्रिमेण भावितेनेति तत्राऽऽह—

**SRI SUBODHINI:** We should offer all "actions", which have the capacity to destroy one's "own self", to our Lord, so that they lose their capacity to "destroy", us! In the verse, the word "Aamayaha" (disease) indicate the various ailments caused by pulses, phlegam, bile etc. Sage Naarada said, "Oh sage Veda Vyaasa!, who is blessed with an auspicious "vow" (Suvrata), you have already adopted to observe very appropriate rules. Hence

no “action” is there, which has the capacity to destroy you! Due to this, you are a very fortunate person. Please realize, that usually persons suffer various ailments due to “bad and unwise” eating of pulses, ghee etc. But, these very same materials, when mixed with others, become the “curing” medicines for such ailments! “From this, you should understand, that the very same “action”, which lead to the “bondage” of oneself, becomes the “liberating” force, when the “actions” are offered, as an act of consecration (Samarpan) to our Lord!

A doubt arises here. It is possible, that “actions” done in previous “births” may act as “obstacles”, in this path, by creating the “three-fold” sorrows. Then, what is the use of only offering, as an act of consecration the various “actions”, now being done in this life, to our Lord? What will be the result?

एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः।

त एवाऽऽत्मविनाशाय कल्पन्ते कल्पिताः परे॥३४॥

**VERSE 34 Meaning:** “In this way, due to the “cause” in the form of both “birth and death” the humans do all types of actions, as they have the “authority” to do them. When, these very same “actions” are offered to our Lord, then, the nature (Swaroop) of these same “actions” get destroyed. In other words these “actions” no more remain as “binding actions” (i.e. that which can create “bondage”). In this event, how can they ever originate again, the “three-fold” sorrow? (i.e. They cannot, as these “actions” have become like “burnt seeds”, with no power to “sprout” again.)”

श्रीसुबोधिनीः एवं नृणामिति। यथा भगवति सम्बद्धेन कर्मणा तापत्रयनाश एवमेव पूर्वकर्मणामपि भगवति समर्पणात्स्वरूपनाशे सति

तापाद्यनुत्पादकत्वम्। नृणामिति कर्माधिकारो द्योतितः। सर्वे पुण्यजनका अपि संसृतिहेतवः जननमरणहेतवः। त एव सर्वे योगाः परे कल्पिताः समर्पिता आत्मविनाशाय कल्पन्ते। यथा प्रज्वलितेऽग्नौ तृणादि। कुतस्तस्य तापजनकत्वमित्यर्थः॥३४॥

एवं स्वाभाविकानां लौकिकानां संसारहेतुभूतकर्मणां कृतानां क्रियमाणानां च विनियोग उक्तः। अधुना विहितानां भगवत्प्रीत्यर्थं क्रियमाणानां किं फलमित्याकांक्षायामाह—

**SRI SUBODHINI:** Like the “actions” which are consecrated to our Lord (i.e. related to our Lord) destroys the “three-fold sorrow”, in the same way, a devotee should offer, in consecration, all the “actions” done by him, in his several previous births. Through this act of “Samarpanam”, the very “binding nature” of these actions get destroyed. These “actions”, thus, loses it’s power to create the “three-fold” sorrow again!

The word “Nrinaam” (the “humans”) has clearly stated, that the “human” being has a “right and authority” to do “actions”, even if all these “actions” are good, and would generate “Punya” (auspicious results), and will cause both “births and deaths” (as it becomes necessary to take a birth to enjoy the fruits and results of one’s action). All these “actions”, therefore, have to be consecrated to our Lord. Once this is done, then, these “actions” change it’s “colour” of being “bondage causing”, to “bondage liberating”. These consecrated actions do not, henceforth, cause the “three-fold” sorrow — like grass getting totally burnt in a blazing fire — losing it’s very form and texture! No more, can these “actions” create the “three-fold” sorrow! In this way, **THE “ACTIONS”, WHICH ARE CONSECRATED TO OUR LORD, DESTROY IT’S VERY NATURE, ON**

A PERMANENT BASIS, AND DUE TO THIS, THESE “ACTIONS” GET TRANSFORMED AS “AN OFFERING OF FLOWERS” AT THE LOTUS FEET OF OUR LORD! NO MORE CAN THEY CAUSE THE “THREE-FOLD” SORROW!

In this way, it is clearly stated, that a devotee should offer all his “actions” being done in this present birth, as per his own “nature” and behaviour. He should also consecrate all the “actions” of his previous “lives”, which have acted as the “cause” for his various “births and deaths”. Now, those “actions” are described, which are being done, as prescribed in the scriptures, and which glorify our Lord’s “fame” (Keerthi) — as per the next verse.

यदत्र क्रियते कर्म भगवत्परितोषणम्।  
ज्ञानं यत्तदधीनं हि भक्तियोगसमन्वितम्॥३५॥

**VERSE 35 Meaning:** “The “actions” which are done with a view to please our Lord, lead in turn, for the development of Bhakthi and Jnana in the mind of the devotee. The “Jnana”, which develops along with “Bhakthi” becomes “subservient” (under the control) to these “actions” (i.e. “actions” which are done exclusively to please our Lord).”

श्रीसुबोधिनीः यदत्रेति। “यत्रः स्वधीतं गुरवः प्रसादिता” इत्यत्र भगवत्प्रसादहेतुत्वेन प्रार्थनान्नियतफलत्वाच्च एकस्य तूभयत्वे संयोगपृथक्त्वन्यायेन दध्यादिवदुभयसाधकं स्यात्। तथा सति संसारः। पूर्वोक्ताऽनुभयरूपत्वात्। तत्रोच्यते। अत्र निर्णये यत्कर्म भगवत्परितोषणं क्रियते भगवत्परितोषार्थं क्रियते तेन कर्मणा भक्तिज्ञाने उत्पद्येते। ततो “ज्ञानाग्निः सर्वकर्माग्नी” ति न्यायेन सर्वकर्मक्षय इत्यभिप्रायेणाऽऽह। ज्ञानं यत्प्रसिद्धं भक्तियोगसमन्वितं तत् तदधीनं तादृशकर्माधीनम्। हीति “सर्वापेक्षा च

यज्ञादिश्रुतेरश्वदि" ति न्यायः सूचितः॥३५॥

ननु पञ्चरात्रोक्तकर्मणां भगवदाज्ञया अर्जुनादिभिः कृतानां युद्धादीनां च का गतिः? तत्राऽऽह—

**SRI SUBODHINI:** It has been said in the scriptures, that, "We have done the study of the scriptures well, and through this study have made our teachers (Gurus) happy and pleased. Let our Lord become happy and pleased with this". This type of prayer has been made, and its result also is the same i.e. the Lord getting pleased. If there is one "task", which is auspicious and welfare giving by nature and also pleases our Lord — then all the more it is beneficial as it completes two tasks or attains two goals! e.g, materials like "curd" etc. give two results! In the same way, here also, if the completion of one task will lead to both the origination of good and virtuous results, (Punyam) and also the "happiness and pleasing" of our Lord, then we will have to accept also the factor of "births and deaths" (as a "birth" will have to be taken, to enjoy the good results of "Punya", and if there is "birth", then there is "death" also). On this, it is said, that those actions, which are performed only for the happiness and pleasure of our Lord, will originate both "Bhakthi" and "Jnana", and as said in the Gita, this fire of "Jnana" will burn away all the residual "actions" (Jnanagni Sarva Karmani). In this way "actions and their results" — both good (Punyam) and bad (Paapam) get fully destroyed by this fire of Jnana (knowledge). The "Jnana", which is joined with Bhakthi, will be under the control of these "actions" (i.e. done to please our Lord). The word "Hi" (yes, indeed) used in this verse, indicates, that in giving the result for "Jnana", there is no necessity or a role for



“actions” to act. This reference is from the Brahma Sutras (3<sup>rd</sup> chapter, 4<sup>th</sup> Paada). After telling like this, a consideration is made, as to whether “actions” (Karma) is an aid and help to “Jnana”? On this, it is further said that, “He who is instructed by a Guru only can realize our Lord” (Aacharyavaan Purusho Veda). Through this, we can realize, that only through surrendering to the Guru, and through his teachings, a disciple will attain “Jnana”, and what is the necessity for “Karma” (actions) to do done? This doubt has arisen now. The answer is given for this by telling that, in the origination of Jnana about our Lord Sri Purushothama, there is the necessity for all the three viz. Karma, Jnana and Bhakthi. The Vedas speak only of the main goal of a “human” life viz. the attainment of our Lord. If our Lord can be attained through “Jnana” only, then performance of “actions” like sacrifices etc. will be redundant. Hence, it is said, that “actions” aid and help in the attainment of one’s goals through “Jnana”! BUT THIS “ACTION” (KARMA) SHOULD BE DONE WITHOUT ANY DESIRE (NISHKAAMA KARMA).

In the Vedas (Vajasaneyi Saakha (branch)) it has been said that, “he becomes that based only on the actions and conduct thereof” (YATHAKARO YATHACHARI TATHA BHAVATI). In this, it is said, that those who perform “actions” due to their desires (Kaama) have to perforce come back into this world, taking a “birth”; AND THOSE, WHO HAVE NO “DESIRES” I.E. DO THEIR ACTIONS, WITHOUT ANY “DESIRE” BECOME “BRAHMAN”, AND MERGES IN “BRAHMAN”. IN THIS WAY, IT IS CLEARLY STATED THAT A DEVOTEE WHO PERFORMS “DESIRELESS ACTION” ONLY ATTAINS “BRAHMAN”! Through

this “desireless action”, when all the “sins” get destroyed, then the devotee attains “Jnana” (knowledge).

Here, an example is given. Imagine a person is going out to do some work riding a horse. Here, the “horse” takes him to the desired place. In this way, the “horse” is not the main “cause” for his attaining the result of reaching the “desired” place. (as his “desire” to go there is the main cause). In this way, actions done with “desires”, can at best remove only, the three-fold sorrow of the human beings (physical, mental and celestial). BUT THIS TYPE OF ACTION CANNOT ORIGINATE THAT “JNANA”, (KNOWLEDGE) WHICH ENABLES THE DEVOTEE TO ATTAIN OUR LORD! AS DESIRELESS ACTIONS DO NOT ORIGINATE “PUNYAM” (AUSPICIOUS AND VIRTUOUS DEEDS) THERE IS NO REBIRTH EITHER! In this way, the above “Brahma Sutra” specification also is proved to be appropriate.

What will be the result of the “actions” prescribed in the scriptures, such as the “Paancharatra”, and also the “actions” like “fighting a battle etc.”, which Arjuna and others did, as per the “orders” of our Lord? On this, it is said.....

कुर्वाणा यत्र कर्माणि भगवच्छिक्षयाऽसकृत्।

गुणन्ति गुणनामानि कृष्णस्याऽनुस्मरन्ति च॥३६॥

**VERSE 36 Meaning:** “In the determination of “actions”, it has been conclusively said, that the “action” which is done only, as per the “order” of our Lord, originates “Bhakthi” or devotion to our Lord. Due to this “Bhakthi”, the devotees chant the holy names of our Lord Sri Krishna, again and again, as these holy names

describe the virtuous qualities of our Lord. The devotees remember our Lord Sri Krishna at all times in this way!"

**श्रीसुबोधिनीः कुर्वाणा यत्रेति।** यत्र कमनिर्णये विषये वा भगवच्छिक्षया कर्म कुर्वाणा भवन्ति तत्कर्म भक्तिजनकं भवतीत्याह। तदा ते पुरुषा असकृत् वारं वारं कृष्णस्य गुणनामानि, पाण्डवरक्षक, द्रौपदीलज्जानिवारक, गोवर्द्धनोद्धरणेत्यादीनि गृणन्ति। अनु पश्चात्स्मरन्ति च कृष्णम्। अतस्तेषां कीर्तनस्मरणभक्तिहेतुत्वात्सर्वोत्कृष्टमेव तत्कर्म। न तेन संसारशङ्काऽपीत्यर्थः॥३६॥

यानि पुनः पञ्चरात्रे मन्त्राराधनप्रकारेण पुरश्चरणादीनि कर्माणि तेषां निर्णयमाह द्वाभ्याम्—

**SRI SUBODHINI:** If the “actions” (Karma) is done, as per the “orders” of our Lord, then, these actions will originate “Bhakthi” to our Lord. Due to this “Bhakthi”, the devotee begins to chant, again and again, our Lord’s holy names, describing His virtues and qualities such as “Pāndava Rakshaka”, “Draupadi — Lajja — Nivaraka”, “Govardhanadharana” etc. Along with the holy names of our Lord, they remember our Lord Sri Krishna. Due to this, the “actions” being done by these devotees, along with their “listening” to our Lord’s “Leelas” and their “singing” (Keerthan) — all of these are done due to their ‘Bhakthi’ to our Lord, and due to this “Bhakthi”, these “actions” are considered as the “best”. These devotees, then, get freed from the “doubt” of being “born” or to face “death” (i.e. they are freed of both “births and deaths”).

Through the next two verses, the spiritual practices of chanting and worshipping through “sacred Manthras” and their “repetition” in the prescribed way, are being determined.

नमो भगवते तुभ्यं वासुदेवाय धीमहि।

प्रद्युम्नायाऽनिरुद्धाय नमः सङ्कर्षणाय च॥३७॥

**VERSE 37 Meaning:** "I am prostrating to you, as you are of the divine form of Sri Vaasudeva! I am also meditating on your form! In this same way, I am also meditating on Lord Pradhyumna, Lord Anniruddha and Lord Sankarshana! I am also prostrating to all of you!"

श्रीसुबोधिनी: नमो भगवत इति। इयं हि भगवद्गायत्री नारदोपास्या। अत्र चतुर्मूर्तीनामभिधानम्। धीमहीत्यर्थात्तुमूर्तिं ध्यायेम। तस्य फलं चतुर्मूर्तिः। तदपि न भोगार्थं किन्तु नमनार्थम्। तदपि न परोक्षतया किन्तु प्रत्यक्षतया। चतूरूपस्यापि चतूरूपमपि भगवानित्यर्थः। चकारादन्यान्यपि रूपाणि संगृहीतानि हयग्रीवादीनि॥३७॥

अस्या गायत्र्या विनियोगमाह—

**SRI SUBODHINI:** This particular "Manthra" (sacred chant) is the "Gayatri Manthra" of our Lord, which was worshipped and chanted by sage Naarada. In this "Gayatri Manthra" — all the "four" names of our Lord i.e. of His "four forms" (Chaturmoorthi) have been told viz. Sri Vaasudeva, Sri Pradhyumna, Sri Aniruddha and Sri Sankarshana. The word "Dhimahi" means that, "I am doing meditation on this four-fold "form" of our Lord. The "result" of this meditation is to get the actual "Darsan" of our Lord, with the "four fold" forms! This "meditation" is not done for attaining any "worldly" joys or pleasures. But this chanting and meditation is done for paying "obeisance or "Namaskaar" (prostrations) to our Lord.

The word "Tubhyam" ("Oh! Lord! for yourself!") is usually used to indicate to the Lord or person, who is actually present before oneself. Hence, without doing

“prostrations” to the “unseen” (i.e. not being present) Lord, “prostrations” are offered to the Lord, with the “four-fold” form, who was actually present before sage Naarada. All these “four forms” belong to our Lord only. The syllable “Cha” (and) indicates, that our Lord’s other “forms” viz. Sri Hayagreeva and others also have been taken into consideration, in this verse.

Now, the value and efficacy of this “Gayatri Manthram” is being described, through the next verse.

इति मूर्त्यभिधानेन मन्त्रमूर्तिममूर्तकम्।

यजते यज्ञपुरुषं स सम्यग्दर्शनः पुमान्॥३८॥

**VERSE 38 Meaning:** “The devotee, who worships our Lord, who is the Lord of all sacrifices, through the “forms” as described in this “Manthra”, without giving thought or attention to any “worldly” idea about our Lord’s “forms”, attains the “actual” Darsan of our Lord.”

श्रीसुबोधिनी: इतीति। एवं रूपेण मूर्त्यभिधानेन मूर्तिवाचकेन मन्त्रेण करणेन। मन्त्रमूर्तिः। मन्त्र एव मूर्तिः शरीरं यस्य। मन्त्रार्थरूपम्। अमूर्तकम्। मन्त्रोक्तव्यतिरिक्तप्राकृतमूर्तिरहितम्। यज्ञपुरुषम्। यज्ञानां पुरुषं पतिं यज्ञरूपं पुरुषं वा। यो यजेत जपपूजाहोमादिना स सम्यग्दर्शनो भवात्। भगवन्तं साक्षात्करोतीत्यर्थः॥३८॥

अत्र फलं मयैवाऽनुभूतमिति सन्देहाभावायाऽऽह—

**SRI SUBODHINI:** Sri Vaasudeva, Sri Pradhyumna, Sri Aniruddha and Sri Sankarshana — all these “four forms” have been told in this “Manthra”. These “four forms” are not “worldly” in nature, and hence, we should not give any “worldly” (Loukik) meaning to these holy names of our Lord. Our Lord is the “Yagnaroopa” — the Lord of all sacrifices. A devotee should chant His names, worship Him and also do “sacrifices” to worship

and serve our Lord and attain His “actual Darsan” through all these, with the grace of our Lord.

“I have experienced the result of this Manthra chanting. Hence I have no doubt at all on this.” This is being told by sage Naarada as per the following verse.

**इमं स्वनिगमं ब्रह्मन्नवेत्य मदनुष्ठितम्।**

**अदान्मे ज्ञानमैश्वर्यं स्वस्मिन्भावं च केशवः॥३९॥**

**VERSE 39 Meaning:** “Oh great sage! Oh Brahman! On knowing, that I have practiced the “Saadhana”, (way) as told by me earlier, and as prescribed (which contains the “order” of our Lord) in the Vedas, our Lord Sri Krishna (Sri Narayana), who is the “giver” of happiness to both Lord Brahma and Lord Siva, blessed me with the wealth of Jnana, love and Bhakthi for Him.”

**श्रीसुबोधिनी:** इमं स्वनिगममिति। स्वस्य निगमो वेदः। आज्ञेति यावत्। सा आज्ञा मया कृता। यथोक्तः पञ्चरात्रमार्गोऽनुष्ठितः पूर्वकल्प एव। तदा मह्यं ज्ञानं दत्त्वान्। ऐश्वर्यं च भक्तिं च। यथा ब्रह्मशिवयोः। तदाह—**केशव इति।** केशयोर्वं सुखं यस्मादिति॥३९॥

एवं सर्वेषां कर्मणां निर्णय उक्तः। इति सर्वमुपपाद्योपसंहर-  
त्रिद्वारितमुपदेशमाह—

**SRI SUBODHINI:** “I followed fully the Vedas, which contain the “orders” of our Lord! In other words, in an earlier “aeon” (Kalpa) itself, I followed the spiritual practices and path, as told in the Paancharaatra scriptures. Our Lord, in turn, blessed me, with His grace, by way of conferring on me His opulence and wealth of “Jnana” and “Bhakthi”. Our Lord is the one, who gives joy and happiness to Lord Brahma and Lord Siva too!



In this way, a final and full determination of all “actions” (Karma) was done. Now, by way of conclusion, the following “instruction” (Upadesa) is being given by sage Naarada — as per the following verse.

त्वमयदभ्रश्रुत विश्रुतं विभोः समाप्यते येन विदाम्बुभुत्सितम्।  
आख्याहि दुःखैर्मुहुरदितात्मनां संक्लेशनिर्वाणमुशन्ति नाऽन्यथा॥४०॥

**VERSE 40 Meaning:** “Oh! very famous and erudite Sri Veda Vyaasji! Please describe the “Leelas” and stories of our Lord, through which, the desire of the “Jnanis” to realize and understand our Lord will be totally fulfilled (ended). In other words, after getting the “full knowledge”, their desire to know gets ended. The “humans” suffering from all types of sorrow, will also be enabled to put efforts for their progress and redemption, through these “Leelas” of our Lord!

**श्रीसुबोधिनी:** त्वमपीति। यथा मया तस्याऽऽज्ञा परिपालिता तथा त्वमपि परिपालय। आज्ञा परिपालनसामर्थ्यं सिद्धवत्कारेणाऽऽह—अदभ्रश्रुत इति। अनल्पं वेदादीनां श्रवणं यस्येति। विभोः विश्रुतं कीर्तिं चरित्रमिति यावत्। मध्ये चरित्रस्य माहात्म्यमाह। येन विश्रुतेन विदां ज्ञानिनां बुभुत्सितं भगवत्स्वरूपज्ञानेच्छा समाप्यते। “यावान्यश्चाऽस्मि यादृश” इति बुभुत्सा वा। परमभक्तिं जनयित्वा तज्जननात्। तस्मात्तदाख्याहि। किञ्च। निस्तारार्थं सर्वैर्यत्नः कर्तव्यः। स क्लेशाभिभूतैः कर्तुमशक्य इति क्लेशनिवृत्त्यर्थं चाऽऽख्याहि। आख्यानेनैव दुःखैर्मुहुरदितानां संक्लेशनिवारणमुशन्ति सर्वे प्रमाणविदः। अत्र चोपायान्तरं नास्ति क्लिष्टानां क्लेशनाशकम्। तदाह—नाऽन्यथेति॥४०॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मज श्रीवल्लभदीक्षित-  
विरचितायां प्रथमस्कन्धे पञ्चमोऽध्यायः॥५॥

**SRI SUBODHINI:** “In the way, I followed the “orders” of our Lord, in the same way, you also follow

the “orders” of our Lord! You are erudite and well known! Please explain the “Leelas” and stories of our Lord. By listening to these “Leelas” and stories of our Lord, the desire of the “Jnanis” to attain “Jnana” gets completed. In other words, these “Jnanis” will realize the divine nature of our Lord, and also get the correct perception and knowledge of our Lord (as to what He is, how much etc.). By knowing this, their “desire to know” gets ended. OUR LORD’S “LEELAS” AND STORIES ORIGINATE THE HIGHEST “BHAKTHI”, WHICH END ONCE AND FOR ALL, EVERY TYPE OF DESIRE. Hence, please tell about our Lord’s stories and “Leelas”. It is the duty of everyone to put effort to redeem one’s life, and these “efforts” are affected by the sorrow and difficulties experienced by everyone. HENCE, PLEASE TELL THE “LEELAS AND STORIES” OF OUR LORD FOR THE REMOVAL OF THIS SORROW AND DIFFICULTIES – BY SINGING THE FAME AND GLORY OF OUR LORD, AGAIN AND AGAIN, THE HUMAN BEING, SURROUNDED BY SORROW AND UNHAPPINESS, GETS OVER THIS SORROW. This is well known and respected by those, who are aware of the proof and evidence for this removal of sorrow, through the power of listening to the “Leelas and stories” of our Lord. There is no other way or remedy for the removal of the sorrow of the human being. This idea is reiterated through the words used in this verse viz. “NAANYATA” (no other way, indeed).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 5 of Canto I of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं-प्रथमस्कन्धं - षष्ठोऽध्यायं ॥

SRI BHĀGAVATAM - CANTO 1,

CHAPTER 6

मध्यमेनाऽधिकारेण पदार्था विनिरूपिताः।

श्रवणस्य फलं चाऽन्तर्ज्ञानरूपं प्रदर्शितम्॥१॥

षष्ठे तु बाह्यं तस्यैव कीर्तनाऽवधि वर्ण्यते।

बाह्याऽभावे त्वान्तरस्य व्यर्थतेति निरूप्यते॥२॥

पूर्वाध्यायान्ते “अदान्मे ज्ञानमैश्वर्यमि” त्युक्तम्। तत्र सन्देहः। श्रवणमेव निरूपितमान्तरं ज्ञानञ्च। किं तदानीमेव भगवता ऐश्वर्यं दत्तं कालान्तरे वेत्ति। श्रोतव्यविषयनिरूपकस्य फलकथनार्थं भवति विचारणा। अतः पृच्छतीत्याह—

**KĀRIKAAS 1 and 2 Meaning:** “In the 5<sup>th</sup> chapter, the “deserving” “saadhana” (spiritual practice) of the “middle order” has been described. There, it was told, that by listening to our Lord’s “Leelas and stories”, a devotee will attain the “Jnana” of the inner mind (like sage Naarada attained, by listening to our Lord Sri Krishna’s “Leelas and stories”, form the Paramahansa Sadhus). In this 6<sup>th</sup> chapter, the “external” result of listening to our Lord’s “Leelas and stories”, will be told i.e. the benefits of “Keertan” (singing of our Lord’s

glory) and others. In the absence of this “external” singing of the glory of our Lord (Keertan), the “internal” knowledge becomes wasteful (useless). ”

Towards the end of the 5<sup>th</sup> chapter it has been said, that sage Naarada told, “our Lord blessed me with the wealth of “Jnana and Bhakthi”. There is a doubt arising here. It is said, that sage Naarada had listened to our Lord’s “Leelas and stories,” and through this, he got the “inner knowledge”. Did our Lord bless sage Naarada, with all this, immediately, after he listened to the “Leelas and stories”, or he was blessed with the same, afterwards? As sage Veda Vyaasa was eager to hear about this “blessing by the Lord”, he now asks a question – which is told by Sri Suta, as per the following verse.

सूत उवाच—

एवं निशम्य भगवान् देवर्षेर्जन्म कर्म च।

भूयः पप्रच्छ तं ब्रह्मन्व्यासः सत्यवतीसुतः॥१॥

**VERSE 1 Meaning:** “Sri Suta said, “Oh Brahmins! After listening in this way, about the birth and “actions” (Karma) from sage Naarada, Sri Veda Vyaasa, the son of Sathyavati, again asked a question.”

**श्रीसुबोधिनी:** एवमिति। नारदोक्तौ यथार्थत्वमित्यवगतौ हेतुमाह—भगवानिति। असम्भावितत्वं निराकरोति—देवर्षेरिति। हे ब्रह्मन्! शौनक। भूयः प्रश्नस्तूष्णीम्भावात्। आदराधिक्ये ज्ञात एव विशेषकथनाद्भगवत्कृपया एतावत्त्वं जातमिति कथितेऽपि पुनः प्रश्नः। अनतिप्रयोजनं पृच्छतीति च सत्यवतीसुत इत्युक्तम्॥१॥

प्रश्नमाह त्रिभिः —

**SRI SUBODHINI:** Sage Veda Vyaasa had faith in the words of sage Naarada, and had understood him correctly — as it should be. The reason for this was

that Shri Veda Vyaasa was our Lord Himself, and knew, that sage Naarada was telling the "truth" only. Sri Naarada was also a celestial sage, and due to this, none could dispute or question his "experiences". Moreover, He had become a "celestial sage", (Devarishi) as he had done the "best" of noble actions!

Sri Soota has addressed sage Sounaka as "Brahman" i.e. "You are of the form of "Brahman"! Due to this, you are aware of everything!" In this way, sage Naarada became silent, after telling about his "birth" and "actions". Sage Vyaasa understood, that sage Naarada will tell about more "special" things, only on being honoured in a more "special" way. Hence, he now asks his question, with more respect and honour. Sage Naarada had thought in his mind that, as to whether "Sage Veda Vyaasa has faith and respect for my words, or whether he does not have it. Let me remain silent for some time, so that I can assess this, on getting sage Vyaasji's reaction." He had come, as the celestial sage, through the grace of our Lord. Even after knowing this, or being told about this, sage Veda Vyaasa, once again asked his question. But, as he was the son of mother Sathyavati, Sri Veda Vyaasa would not ask a question, without a definite purpose!

Through the next 3 verses, sage Veda Vyaasa asks his "questions".

व्यास उवाच—

भिक्षुर्भिविप्रवसिते विज्ञानाऽऽदेष्टुं भिस्तव।

वर्तमानो वयस्याद्ये ततः किमकरोद्भवान्॥२॥

स्वायम्भुव कया वृत्त्या वर्तितं ते परं वयः।

कथञ्चेदमुदस्त्राक्षीः काले प्राप्ते कलेवरम्॥३॥

प्राक्कल्पविषयमेतां स्मृतिं ते सुरसत्तम।

न ह्येव व्यवधात्काल एष सर्वनिराकृतिः॥४॥

**VERSES 2, 3 and 4 Meaning:** “Sri Veda Vyaasa said, “On the departure of these “Paramahamsa” Mahaatmas, who gave you instructions on “Vijnana” (the highest knowledge), to a different place, as you were a “boy” still, what did you do further? Oh! great son of Lord Brahma! Sri Naaradji! How did you manage your livelihood, and how did you leave this “body”, when it’s “due time” to depart came? Oh Sri Naaradji, who is the “best” among the celestials and the “Bhakthas!”, how come the factor of “time” (Kaala) did not destroy the memory of the knowledge gained by you from the “Paramahamsa” Mahaatmas, in an earlier “aeon” (Kalpa)? Especially, when this “time” has the capacity to destroy everything!”

**श्रीसुबोधिनी:** भिक्षुभिरिति। कृतिशरीरत्यागज्ञाननाशाभावाः ब्रह्मविदो न किञ्चित्कर्तव्यमिति योगेनैव शरीरत्यागो मोक्ष इति कालस्त्वनतिक्रमणीय इति पृष्टाः। स्वायम्भुवेतीदानीनन्तनसम्बोधनम्। वृत्तिर्जीविका शरीरनिर्वाहिका। कथमिति योगादिकाराः। चोऽर्थविशेषे। पुनरित्यर्थः। काले प्राप्ते अप्राप्ते वेति प्रश्नः। इदमिति। बुद्ध्या पुरः स्थितम्। वेति पाठे त्वनादरः। कालजन्यं कालो गृह्णातीति वा आह—काल इति। एतां स्मृतिं संस्कारनाशेन पूर्वकल्पविषयेभ्यो व्यवहितां कथं न कृतवान्। तदेयं स्मृतिः शब्दमूला स्यात्। इदानीं तु प्रत्यक्षमूलेति। देवानां भक्तानामपि सतां स्मृतिं कालो नाशयति। तव तु नेत्याश्चर्येण सम्बोधनम्। अल्पस्याऽप्यभावायैवकारः। कार्यदर्शनाद्युक्तता हिशब्दार्थः। कालमाहात्म्यं च प्रत्यक्षसिद्धम्। भगवत्त्वात्कालं साक्षात्कृत्वाऽऽह—एष इति। शास्त्रार्थदाढ्याद्वा॥२॥३॥४॥

प्रथमप्रश्ने उत्तरमाह भिक्षुभिरित्यादिना एवं कृष्णमतेरित्यन्तेन—

**SRI SUBODHINI:** Sri Veda Vyaasa now asked the



question on 3 aspects viz. (1) Sri Naarada's further life and actions, after the departure of the Mahaatmas. (2) His death and (3) the factor of his "Jnana" being continuous i.e. not destroyed by the factor of "time" (Kaala). He asked Sri Naarada, as to what did he do further! How did he give up his body? How come, the memory and "Jnana" of his previous life did not get extinguished?

A KNOWER OF "BRAHMAN" (I.E. WHO HAS REALIZED GOD) HAS NO DUTY TO BE PERFORMED NOR THE FACTOR OF "TIME" (KAALA) HAS ANY CONTROL OVER HIM. Hence, this knower of Brahman, usually gives up his body, through the process of "Yoga" and attains "liberation". Hence, sage Veda Vyaasa asked three questions. The addressal of "Swayambhuva" (of Swayambhuva Manu) indicates the divine nature of Sri Naarada, at this particular time (as the questions asked pertained to an earlier time).

"Oh Sri Naaradji! How did you manage your livelihood ahead, at that time? When the time for your "death" came, which kind and type of "Yoga" did you adopt for this "giving up" of the body? Did you leave this "body", when it's "due time" came or earlier? At the present time, you have the memory of the earlier birth! This "memory" has not been destroyed by the factor of "time", (Kaala) which has given you this "birth"! A lot of time has gone by, between then and now, and how come the memory of these "objects and experiences" has not been destroyed at all? Here, you have the best "memory" of all the actual events of your past life! Even the "memory" of the celestial beings and the devotees is destroyed by the factor of "time" – as usually the factor of "time" destroys each and every type of memory of everyone!"

Sri Veda Vyaasa was our Lord Himself, in an incarnation. Hence, the factor of “time” has been used in the present tense, as though it is present “actually”. Alternately, here, the factor of “time” has been described by the scriptures as “destroying everything”.

The purport of this is that, “Oh Sri Naaradji! You are the best among the celestials and all the “Mahaatmas”! Hence, you have the memory of your past life — as the factor of “time” is not capable of destroying this “memory” in you”. The word “Surasathām” (the best among the celestials and noble saints) denotes this.

“What did you do on the departure of these “Paramahamsa” Mahaatmas? Answering this question of sage Veda Vyaasa, Sri Naarada speaks about his life in the next 23 verses.

नारद उवाच—

भिक्षुभिर्विप्रवसिते विज्ञानाऽऽदेष्टुर्भिमम।

वर्तमानो वयस्याद्ये तत एतदकारषम्॥५॥

**VERSE 5 Meaning:** “Sage Naarada said, “The “Paramahamsa” Mahaatmas, who gave me the instructions on “Vijnana” (special knowledge) went away to a distant country. I was in my earlier stage, and I did, what I will tell you, presently.”

**श्रीसुबोधिनी:** ब्रह्मविदोऽपि भगवदर्थं यत्नः कर्तव्यः। दृष्टे च भगवति तदाज्ञा कर्तव्येति। अनुवादस्तत्प्रीतये। सर्वावधारणात्। एतदिति। वक्ष्यमाणम्॥५॥

त्रिभिः प्रतिबन्धकतामेकेनाऽभावं चाऽऽह। भगवाननुगुणश्चेदग्रिमाऽवस्था सम्पादनीयेति। नाऽन्यथा। नारदस्तु भगवत्प्रीतीक्षया स्थित इत्याह त्रिभिः—

**SRI SUBODHINI:** Even the “knowers of Brahman” have to put further “efforts” to realize our Lord. After

the actual “Darsan” of our Lord, the devotee should follow our Lord’s “orders”, and should sing the glory of our Lord’s virtues, with a view to please Him. Only our Lord’s “orders” will decide, as to what is right and what is wrong! The word “Yetat” (in this way) used in this verse indicates the meaning, “that I did, what I am going to tell you further”.

Sri Naarada, through 3 verses, described the nature of “obstacles” (in the path towards attaining our Lord). With one verse, he tells also, that there was “no obstacle” i.e. the removal of the “obstacle”. A devotee should do his efforts only, when our Lord is favourable to him i.e. it is right and proper to put “efforts” for the direct and actual realization (Sākshaatkar) of our Lord. Otherwise, these “efforts” are useless. When there is a “doubt” on our Lord being favourable or not, what should one do? This is being told thorough the next verse.

अन्यासक्तिस्तु यत्रैव तत्स्वार्थं नैव योजयेत्।

भगवान्वा प्रतीक्ष्योऽत्र यत्नं वा तादृशं भजेत्।

**KĀRIKA 1 Meaning:** “When a person is attached to one’s “mother” etc. then, he should desist from doing those “efforts”, through this “body” for the sake of God realization. He should patiently await the Lord’s actions! Alternately, he should put efforts, in such a way, through which, our Lord becomes “favourable” to him! Sage Naarada awaited to see, as to what would our Lord do for him, in the future. This is what is being told in the following 3 verses.”

एकात्मजा मे जननी योषिन्मूढा च किङ्करी।

मय्यात्मजेऽनन्यगतौ चक्रे स्नेहानुबन्धनम्॥६॥

साऽस्वतन्त्रा न कल्पाऽऽसीद्योगक्षेमं ममेच्छती।

ईशस्य हि वशे लोको योषा दारुमयी यथा॥७॥

अहं च तद्ब्रह्मकुले ऊषिवांस्तदवेक्षया।

दिग्देशकालाव्युत्पन्नो बालकः पञ्चहायनः॥८॥

**VERSES 6, 7 and 8 Meaning:** "I was the only son of my mother. She gave birth only to me. She was foolish and a servant-maid, among the ladies. She was always busy in her tasks. Due to this, she never got the benefit of all the instructions (which I got). She loved me naturally, as I was her son. As there was no other "refuge" for her, she was very intimately attached to me. This "love" for me was her internal "bondage"! She was not independent either. She could not, despite her desire, look after and provide for my "worldly and spiritual" life. As all persons are under the control of our Lord, and the factor of "time" (Kaala) — like a "puppet" in the hands of a puppeteer! I was a boy of 5 years, and I awaited for the removal of any "obstacle," (for my future efforts) which would be caused by the factors of time, quarters and place to which my mother was attached to (alternately, not aware of). I stayed having taken refuge in the wise Brahmins, who were there."

**श्रीसुबोधिनी:** एकात्मजेति। एक एव आत्मजो यस्याः सा। आसवक्त्याधिक्ये हेतुः—मे जननीति। पूर्वावस्थां स्मृत्वा जनयित्री। योषितामपि मध्ये मूढा। उपदेशाभावायोक्तम्। किङ्करीत्युपदेशावसराभावः सूचितः। आत्मजे अनन्यगताविति स्वाभाविकौपाधिकहेतू स्नेहस्य निरूपितौ। स्नेहेन अनु पश्चादात्मनो बन्धनं स्नेहानुबन्धनम्। तत्र स्नेहाऽनुबन्धनमेव जातं न तत्कार्यम्। अन्यथा विषयेण ममाऽपि बन्ध स्यादित्यभिप्रायेणाऽऽह। सा माता। अस्वतन्त्रा स्वाम्यधीना। अत एव न कल्पा मम योगक्षैमादौ न समर्था। कुण्डलादौ योगः। प्राप्तस्य परिपालनं क्षेमः। ब्रह्मविदः सर्वदेवतासन्निधानेन कथं न

योगक्षेमप्राप्तिः? तत्राऽऽह—ईशस्य हि वशे लोक इति। “मत्त एव पृथग्विधा” इति प्रमाणं हिशब्देन सूचितम्। ईशस्य भगवतः कालस्य वा। यथा स्त्रीप्रतिमा कुहकेच्छया नृत्यति एवं सर्वोऽपि लोकश्चेष्टते इति भगवज्ज्ञानवतो बुद्धिः। कालपक्षेऽपि तथा। कर्मभूतभौतिकपक्षे त्वन्यथा। तदग्रे वक्ष्यामः। यथा योषितत्पुत्तलिकां कुहकोऽपि न स्वातन्त्र्यादिधर्मयुक्तां करोति तथा भगवानपि जीवान्। तदाह—योषेति। अहं चेति चकाराद्यथा माता ईश्वराधीना तथाऽहमपि। भिन्नतया ग्रहणं विशेषतस्तदधीनत्वात्। तद्ब्रह्मकुले स्वामिब्राह्मणानां कुले। अनेनाऽन्नादेर्दोषो निवारितः। तदवेक्षया मातृकृतप्रतिबन्धकाभावावेक्षया। दिशः पूर्वादयः। देशः स्वदेशादिः। काला दिनरात्रिप्रभृतयः। तेन क्व स्थातव्यं कदा प्रस्थातव्यमिति विवेकरहितः अनेन लौकिकापरिज्ञानम्। अतस्तेनाऽपि न बन्धात्मविस्मरणे। बालक इति। विषयसम्बन्धाभावः। पञ्चहायन इत्यराधीनता च॥६॥७॥८॥

भगवताऽपि किञ्चिद्विवेकार्थमेतावत्कालं प्रतिबन्धः स्थापितः। जाते तु विवेकं तं दूरीकृतवानित्याह—

**SRI SUBODHINI:** I was the only son of my mother. She was very deeply attached to me — as she was my mother! She was “foolish” among “ladies”, and due to this, she never got any spiritual instructions. She was also a servant-maid! Due to this, she never got any free time from her tasks of rendering service, for seeking and imbibing spiritual instructions.

Usually “love” (Sneha) has two causes. (1) Natural (Swabhāvika) — through a “cause or reason”. (2) Due to a “Upaadhī” (burden)! (duty). “I was her son and due to this, she had “natural” love for me. I too had no other refuge, and due to this, my love was there as an “Upaadhī”, (imposed one) and she was bound by her love to me. But this “love” did not lead to any benefit to me or to her. I did not get any “objects” (material things) through her, as she was poor. Due to

this, I was not "bound" to her, by way of deep internal attachment. (i.e. If she was in a position to give me many material objects, then perhaps, I would have been also be attached to her). She was under the control of the "master" of the house, as she was a servant. Due to this, she was not independently capable of looking after my "worldly" and "spiritual" progress. Our Sri Mahaprabhuji defines here the words of "Yoga" and "Kshema". He says:

YOGA = Attaining that, which has not yet been attained! KHEMA = Protecting and preserving whatever has been attained! "My mother could not do the above two functions, as she was the servant in the household of her master."

A doubt arises here. Sri Naarada is a "knower of Brahman", and in a "knower of Brahman", all the celestial deities are present at all times. Then, how come Sri Naaradji was not able to look after his "Yoga" and "Kshema"? On this, the reply is given that **WHATEVER GIVEN BY OUR LORD ONLY, IS ATTAINED BY EVERYONE, (ISASYA HI VAKSHE LOKAHA) AS THIS ENTIRE UNIVERSE IS UNDER THE CONTROL AND DIRECTION OF OUR LORD!** The syllable "Hi" (yes, indeed) is used to give stamp of "certainty". In the Gita, our Lord has clearly stated that, "**WHAT-EVER HAPPENS IS DUE TO OUR LORD AND FROM OUR LORD ONLY**" (**BHAVANTI BHAVA BHOOTANAM MATHA YEVA PRITAKVIDHAHA**).

With a view to bless Sri Naarada with "discrimination" (Viveka), our Lord had kept, up to now, the various "obstacles" in his "path". When Sri Naarada got his full "discrimination", then, our Lord removed the "obstacles" also — as per the next verse.



एकदा निर्गतां गेहादुहन्तीं निशि गां पथि।

सर्पोऽदशत् पदा स्पृष्टः कृपणां कालचोदितः॥९॥

**VERSE 9 Meaning:** “When all the householders were engaged in the performance of their respective actions, my mother, once, had got out of the house, during the night. She was milking the cow. On the way, she stepped on a serpent, inspired by the factor of “time”, and the serpent bit my poor mother.”

श्रीसुबोधिनीः एकदेति। यदा सर्वेऽपि गृहस्था स्वस्वकार्ये व्यापृताः। गेहान्निर्गतामिति गृहान्निर्हरणक्लेशोऽपि निवारितः। शुद्धिश्च गोस्पर्शः। दुहन्तीमिति सक्रियाव्यापृतत्वम्। पथि स्थितः सर्पो भगवत्प्रेरणया समागतः। भगवत्कृतत्वज्ञापनाय पदा स्पृष्ट इति तस्या अपराध उक्तः। वस्तुतस्तस्या अपि न दोषो न वा तस्येत्याह—कालचोदित इति। कालादयो भगवदिच्छानुसारेण कार्यकर्तारः॥९॥

मयाऽपि स भगवदुपकार इति ज्ञात्वा तथैव कृतमित्याह—

**SRI SUBODHINI:** “At one time” (Yekada) — all the persons were engaged in their respective tasks. The words “having got out of the home” (Gehanirgatam) are used to indicate, that Sri Naarada did not have to put efforts to take his mother outside the home, and also, the aspect, that his mother got fully purified, through the touch of the cow also, at the time of milking her! This “milking of a cow” is considered, as a noble act and, she was engaged in this task. The serpent was on the path, and through the inspiration of our Lord, it came there. It is said here by our Sri Mahaprabhuji, that it was our Lord, who made her commit the offence of touching the serpent through her leg. Of course, there was no “blemish” on the part of Sri Naarada’s mother or of the serpent — as all this happened, due to the inspiration

of the factor of "time" (Kaala). "TIME" AND ALL OTHERS ALWAYS ACT ONLY ON THE BASIS OF OUR LORD'S WILL AND DESIRE.

Sage Naarada says further that, "I too realized this event (my mother's "death") as an act of grace of our Lord, and proceeded to do likewise.

तदा तदहमीशस्य भक्तानां शमभीप्सतः।

अनुग्रहं मन्यमानः प्रातिष्ठं दिशमुत्तराम्॥१०॥

**VERSE 10 Meaning:** "I regarded and accepted the death of my mother as a "blessing" from our Lord, who always wills and desires only for the joy and happiness of His devotees! Then, I proceeded towards the northern territories."

श्रीसुबोधिनीः तदा तदहमिति। सर्वदा हि भगवान् भक्तानामेव कल्याणमीष्टे। तथापि कदाचित्प्रतिबन्धकानामप्यात्मत्वान्न दूरीकरोति। यदि तदपि कुर्यात्तदा महाननुग्रहोऽयमिति ज्ञात्वा चिकीर्षिते न विलम्बः कर्तव्य इत्यभिप्रायेणाऽऽह-अनुग्रहं मन्यमान इति। उत्तरामिति-"एषा वै देवमनुष्याणां शान्ता दिशि"ति श्रुतेर्भगवत्कृते न प्रतिबन्ध इति ज्ञापयितुम्॥१०॥

भूजलद्रुमाऽतिक्रममाह स्फीतानिति सार्द्धद्वाभ्याम्-

**SRI SUBODHINI:** OUR LORD, AT ALL TIMES, DESIRES AND WILLS ONLY FOR THE AUSPICIOUS WELFARE OF HIS DEVOTEES! Even then, sometimes, He does not remove the "obstacles" due to these (ie the obstacles) also being of the form of "Aatma" only! Or if He does remove the "obstacles", then, a devotee should regard this as a great blessing. Hence, Sri Naarada now got determined to redouble his "efforts" to get the Darsan of our Lord, without any further delay. The words used in this verse are,

“regarding the death of his mother as a gracious blessing from our Lord” (ANUGRAHAM MANYAMAANAHA). He now proceeds to go to the northern territories, which is the “peaceful abode” of the celestials and saints. The Vedas reemphasize this factor by stating, “These places are the peaceful abodes of the celestials and humans”. (YESHA VAI DEVA-MANUSHYANAAM SAANTHADIK). Usually, no “obstacles” are there, for a sincere devotee, who has the will and desire to put efforts for the attainment of our Lord. This is indicated by Sri Naarada going to the northern territories.

Through the next 2 ½ verses, the territories, lakes and the confluence of trees crossed by Sri Naarada are being mentioned.

स्फीताञ्जनपदांस्तत्र पुरग्रामव्रजाकरान्।

खेटखर्वटवाटीश्च वनान्युपवनानि च॥११॥

**VERSE 11 Meaning:** “Territories fully enriched with vegetation (grains etc.), very big cities, small villages, stables for cows, mines for salt etc., the settlements of farmers, the places of “Agnihotra” – fire worship (Brahmin settlements) – all these Sri Naarada crossed over (in his journey towards the northern territories)!”

श्रीसुबोधिनी: तत्रैकेन भूमिविशेषनाह—स्फीतान् सस्यादियुक्तान्। जनपदान् मालवादीन्। पुराणि नगरात्स्थूलानि। ग्रामाः सूक्ष्मावासाः। व्रजा गवां स्थानानि। आकरा लवणादीनाम्। खेटाः कृषीवलग्रामाः। खर्वटा अग्निहोतृणाम्। एकतो नदी अपरतः पर्वतास्तादृशाः। वाटीः पुष्पादिवाट्यः। वनानि मध्यस्थानानि सहजानि। उपवनानि आरोपितवृक्षाणाम्। चकारात्खलादानि॥११॥

**SRI SUBODHINI:** In this verse, all the places on this “earth” crossed over by Sri Naarada are mentioned.

Territories enriched with grains etc.; crowded cities like Malwa and others; the cities which are big are called as "Pura". The smaller settlements are called as "villages". "Vraja" is the name given to the cow-sheds. There were salt-pans and other mines also. The farmer's settlements (Kheta) are also referred to here. The Brahmin's settlements are referred to as "Khabata", the place, where the fire worship of "Agnihotra" was being performed. Usually these settlements are nestled between a river on the one side, and a small mountain on the other side. The common place in the middle of the villages is called as "forest" (Vana) and where, on this barren ground, trees are reared, this place is called as a small "forest" (Upavana). The syllable "Cha" (and) refers to other places too!

चित्रधातुविचित्राद्रीनिभभग्नभुजद्रुमान्।

जलाशयान् शिवजलान्नलिनीः सुरसेविताः।

चित्रस्वनैः पत्ररथैर्विभ्रमद्भ्रमरश्रियः॥१२॥

**VERSE 12 Meaning:** "The branches of the trees were broken by the elephants; there were mountains looking wonderful in various colours, due to the metals and substances being, held by them! There were big lakes holding good and pure water! Self made (automatic) ponds full of clusters of lotus flowers; territories with the temples for celestial deities; various types of birds were seen making different types of sounds, along with the "roaming" bees. In this way, Sri Naarada crossed a number of territories, beautified in such a "brilliant" way!"

**श्रीसुबोधिनी:** वृक्षसहितपर्वतानामतिक्रममाह। चित्रैधातुभिर्विचित्रानद्रीन्। तेषामेव विशेषणम् - इभैर्भग्न भुजा येषां तादृशा द्रुमा येषामिति। रागभयनिमित्ते

उक्ते। विश्रामनिमित्तानि जलान्याह। जलाशयान् महापुष्करिणीः। तेषामेव विशेषणम्—शिवजलान्। शीतल रोगाद्यनुत्पादकं जलं शिवम्। नलिनीः कमलादियुक्तदेवखाताः। सुरसेविता देवाल्यादिसहिताः। आश्चर्यरसायाऽऽह। चित्रः स्वनो येषां तादृशैः पक्षिभिः सह विशेषभ्रमणयुक्तानां भ्रमराणां श्रियो यासु ताः॥१२॥

एवमनूद्य तेषामतिक्रमणमाह—

**SRI SUBODHINI:** Crossing over territories having mountains full of trees is being mentioned. These mountains were looking, with wonderful colours, due to the presence of various types of metals/objects! On these mountains were trees, whose branches have been broken by elephants! The “colours” of the mountains looked beautiful, but the broken trees instilled fear in the mind! There were beautiful lakes, with pure water, where a traveler could rest for a while; the water was so pure, that drinking it will ensure good health (i.e. without any disease). There were lotus flowers in these lakes and in natural ponds. Near them, were the temples for celestial deities. There were a variety of birds making pleasing sounds and bees, who were “roaming” in wonderful ways — all this added to the astonishing nature of these beautiful places.

In the following verse, Sri Naarada's crossing all these places is mentioned.

नलवेणुशरस्तम्बकुशकीचकगह्वरम्।

एक एवाऽतियातोऽहमद्राक्षं विपिनं महत्।

घोरं प्रतिभयाकारं व्यालोलूकशिवाजिरम्॥१३॥

**VERSE 13 Meaning:** “Sri Naarada told further, “I saw very dense forests consisting of bamboos, Kusa grass and other trees. I saw also big caves. This forest

was the natural habitat (house) of poisonous snakes, bears and jackals. This forest, indeed, was looking very dangerous. I saw all this, when I was going alone through this forest."

**श्रीसुबोधिनी:** नलवेणुशरस्तम्बेति। नलवेणुशराणां स्तम्बाः कुशाः कीचकाः सरन्ध्राः स्थूला वेणवस्तैर्गह्वरं महद्वनमेक एवाऽतियातोऽहम्। कियदेशातिक्रमोऽत्र विवक्षितः। अथवा। पूर्वोक्तानामेवाऽतिक्रमः। पूर्वोक्तानतियातोऽहम्। पूर्वं पथिका अप्यन्ये स्थितास्तत्र तत्र। घोरं महद्विपिनं तु एक एव अद्राक्षम्। तस्य भजनकत्वेऽपि न मम भयं जातमित्याशयेनाऽऽह। घोर व्याघ्रविदारितमांसादिभिः। भयस्याऽपि प्रतिभयजनक आकारो यस्य। व्याघ्रादयोऽपि ततो भीता भवन्तीत्यर्थः। मध्ये अवृक्षदेशोऽपि भयानक इत्याह। व्यालोलूकशिवाजिरम्। व्यालाः सर्पा, उलूका दिवाभीताः शिवाः शृगालास्तेषामङ्गणत्वेन तद्भक्षितमांसादियुक्तम्॥१३॥

**SRI SUBODHINI:** The forest was thickly infested with bamboo and other type of big trees. There were huge caves. Sri Naarada was alone here. In these verses, the crossing over of certain places only has been mentioned. In the territories, which he had crossed earlier, on the way, he had met few persons, occasionally. But in this dangerous forest, Sri Naarada was alone. "I never got fear on seeing this dangerous forest. I saw the flesh of animals mauled by fearsome tigers! In fact, even these tigers were afraid of this forest! Even the places, in the middle of the forest, where there were no trees, were looking "fearsome"! Here serpents, bears and jackals had made their "homes", and the "left over" flesh, after they had finished eating, was seen strewn all over the places!

परिश्रान्तेन्द्रियात्माऽहं तृट्परीतो बुभुक्षितः।

स्नात्वा पीत्वा हृदे नद्या उपस्पृष्टो गतव्यथः॥१४॥



तस्मिन्निर्मनुजेऽरण्ये पिप्पलोपस्थ आश्रितः।

आत्मनाऽऽत्मनमात्मस्थं यथाश्रुतमचिन्तयम्॥१५॥

ध्यायतश्चरणाम्भोजं भावनिर्जितचेतसा।

औत्कण्ठ्याश्रुकलाक्षस्य हृद्यासीन्मे शनैर्हरिः॥१६॥

**VERSES 14, 15 and 16 Meaning:** “Due to constant walking, my body, inner mind and senses got shattered! I got intense hunger and thirst. I saw a river nearby, and I took my bath and drank it’s water. Due to this, I got over my tiredness. In this uninhabited forest, I sat under a peepal tree, in the way, which I had heard from the Mahaatmas! I BEGAN TO MEDITATE, WITH MY MIND ON THE LORD (PARAMAATMA) AND HIS DIVINE FORM, WHO IS SITUATED IN MY HEART! (I.E. IN THE WAY, WHICH I HAD HEARD FROM THE “PARAMAHAMSA MAHAATMAS”). MY MIND WAS FULLY UNDER THE CONTROL OF THE EMOTION OF “BHAKTHI” (DEVOTION) TO OUR LORD. I NOW, MEDITATED ON HIS “LOTUS FEET”. THIS MEDITATION ORIGINATED IN ME, A GREAT AND UNCONTROLLABLE EAGERNESS TO ATTAIN OUR LORD, AND RESULTED INTO COPIOUS FLOW OF TEARS IN MY EYES. VERY SLOWLY, OUR LORD BEGAN TO MANIFEST HIS “DIVINE FORM”

**श्रीसुबोधिनी:** पूर्वं भगवच्चिन्तनेन गतस्याऽप्यतिभयानकदर्शनाद्बहिर्मुखत्वे जाते परिश्रान्तेन्द्रियात्मा परिताः श्रान्तानि इन्द्रियाणि आत्मा देहश्च यस्य। तथा तृट्परीतो बुभुक्षितश्च जातः। कस्याश्चित्रद्याः पार्वत्याः कुण्डभूतो हृदः। स वृक्षादिना शीतलो भवति। तत्र स्नात्वा पीत्वा च पुनरात्मचिन्तनार्थमुपस्पृष्ट आचम्य। चिन्तनमात्रेणैवाऽन्तः करणक्लेशनिवृत्तिः। देहेन्द्रियाणां च स्नानपानादिना। एव सावधनो भूत्वा मनुष्यसम्बन्धाभावमात्रेण

कोलाहलपापादिसम्बन्धाभावादुत्तमदेशारण्ये तत्रापि पिप्पलोपस्थे आश्रितः पञ्चाङ्गागेन वृक्षस्पर्शी आमानमचिन्तयम् कोऽहमिति। तथाच तस्मिन्नात्मत्वेन ज्ञाते केनाऽहमेतादृशो भास इत्याकांक्षायां स्वेनैव स्वप्रकाशेनैव आत्मना। एवं स्वप्रकाशात्मज्ञानानन्तरं पुनर्गूढोपदेशस्मरणेन यस्याऽहमात्मा पीठभूतः स कोऽयमिति जिज्ञासायामात्मन्येव प्रकाशमानं भगवन्तं दृष्टवान्। सा तु चिन्तनया मानसी मूर्तिः। यथाश्रुतमिति वचनात्। तस्मिन्चिन्तनायामारब्धायां भक्तिरुत्पन्ना। तस्यामुत्पन्नायां चरणाम्भोजध्यानमारब्धम्। ततश्चरणाम्भोज भक्त्या निर्जितचेतसा ध्यायतो भक्त्यानन्दः पूर्णो जातः। तेन प्रेमौत्कण्ठ्या-दानन्दाश्रुप्रभृतयो जाताः। तत औत्कण्ठ्याश्रुकलाक्षस्य हृदये सर्वथा बहिर्दर्शनाभावे चिन्तनानुवृत्त्यर्थं भगवान् शनैराविरासीत्॥१४॥१५॥१६॥

मानसकल्पितमूर्तावभ्यन्तराद्भगवदाविर्भावे मानसाविर्भूतयोरैक्ये यज्जातं तदाह—

**SRI SUBODHINI:** Though, Sri Naarada was going with "contemplation on our Lord", in his mind, due to the outside situation caused by the gruesome forest, his mind got "Externally" oriented. He began to forget the remembrance of Our Lord!. He felt that his body, senses and the inner mind have been destroyed. He felt intense hunger and thirst too! There, He saw a pond created by a mountain river, and it's water was cool, due to the shade provided by the trees. Sri Naarada took his bath here and drank it's water also. He performed the "Aachaman" ablution with a view to contemplate on his "Aatma" (Our Lord). Due to this, the stress felt by his innermind got removed. The stress in the body also disappeared, after his bath and drinking of water in this way, Sri Naarada got prepared. There was no sound or noisy disturbance in this forest as it was uninhabited by other "Humans". Neither there was the opportunity to commit any "Sin" here. He took rest on the ground

adjoining the "Pepaul" tree, and began to contemplate on his "Aatma" (Our Lord) He asked himself the question who am I? He got the answer, by way of realization that I am the "Aatma" He, then, got eager to know, as to how, he was now looking "Brilliant"? (i.e. living). He got the answer that he was "self-brilliant" (Swayam Prakasha) through his "Aatma". In this way, after this realization of his own "Self-Brilliant" Aatma, He remembered the "Secret" instructions given by the sages. He now asked the question, as to who was the refuge of his own "Aatma" (Aashrayam). By way of deep inward realization, He got the "Darsan" of Our Lord "Brilliantly" present in his own "Aatma"!

Sri Naarda said "I meditated on the type and nature of Our Lord's "form" as heard by me. Our Lord showed this very same form to me in my heart. Through this constant meditation, the lord blessed me with his "Bhakti" (Love). On the rise of this "Love", I began to meditate on the Lotus feet of our lord. I concentrated my mind and meditated on the lotus feet of our lord with intense devotion. This devotion made me attain the highest and fullest "Bliss" of true "Bhakti" to our lord. Due to my love and eagerness for our lord, I began to shed, tears of joy and felt intense horippillation in my body! My eyes got filled with tears of love for our lord. I, no more, could see "outside". Our Lord, now slowly manifested his divine form in my heart, with a view to ensure, that I remember him always! (again and again).

Due to the manifestation of Our Lord, in his mind, in the form, contemplated by him, Sir Naarada felt "United" with this "Mental Manifestation of Our Lord. Now, He tells, as to what happened later - As per the next verse.

प्रेमातिभरनिर्भिन्नपुलकाङ्गोऽतिनिर्वृतः।

आनन्दसम्लवे लीनो नाऽपश्यमुभयं मुने॥१७॥

रूपं भगवतो यत्तन्मनःकान्तं शुचापहम्।

अपश्यन्सहसोत्तस्थे वैक्लव्याद्दुर्मना इव॥१८॥

**VERSES 17 and 18 Meaning:** “Oh Sri Vyaasji! Due to the flow and onrush of my love for our Lord, I felt intense horripilation throughout my body! My heart became very peaceful and cool (devoid of the “heat” of pain, sorrow etc.). I got submerged in such a way, in this flood of bliss, that, I completely forgot about myself, and the Lord, on whom I was doing meditation. This exalted “form” of our Lord is capable of destroying every type of sorrow, and was also very enchanting to my mind! Then, suddenly, I could not see our Lord (as His “Darsan” was withdrawn by Him) and due to this, I became extremely distressed! My mind became full of sorrow, and I got up from my seat and stood up!”

**श्रीसुबोधिनीः प्रेमातिभरेति।** अयं हि भगवत्साक्षात्कारः। एवमेव ब्रह्मसाक्षात्कारोऽपि। यथा गङ्गाजले देवतारूपाया गङ्गाया ध्याने क्रियमाणे साक्षाद्भगवत्पदी यद्याविर्भवति तथा सर्वेषामात्मनामात्मभूते आत्मस्थे भगवति ध्यायमाने साक्षाद्भगवत आविर्भावश्चेत्स्वतस्तत्र स्थिरीभूते प्रवेशः सायुज्यम्। यथा जलस्य देवतायां प्रवेशे नदी शुष्यति तथा जीवो ब्रह्म सम्पद्यते। एवमाविर्भूते भगवति सान्निध्यात्परमप्रेम जातम्। तस्य प्रेम्णोऽतिभरो महापूरः। सान्निध्यलक्षणानामुत्तरात्तरमत्यृकृष्टत्वात्तेन पूरेण निर्भिन्नाः पुलका रोमाञ्चा यस्य। रोमकूपद्वारा बहिर्निगत इत्यर्थः। एव सर्वाङ्ग आनन्दे पूर्णे परमा निर्वृतिर्जाता। शान्तानन्दमयो जात इत्यर्थः। स च पुनरानन्दसम्लवे? गङ्गात एवोद्धतं कलशजलं पुनर्गङ्गायां प्रक्षिप्तं सत् गंगैव भवति तथा आनन्दसम्लवे लीनः। तदा आत्मानं भगवन्तं च उभयं नाऽपश्यम्। हे मुने इति सम्बोधनं संवादाथम्। कदाचिन्मुनीनामेव भवतीति। आनन्दे चैतन्यभावः प्रविष्टो न

चित्त्वेन स्फुरित इत्यर्थः। ततो भगवदच्छ्रया भगवति तिरोभूते स्वस्याऽप्यानन्दांशे तिरोभूते मानस्यापि मूर्तिस्तिरोभूता। बलवता ह्यभिभवात्। तदा भगवतो रूपं मनसोभर्तृत्वेन प्रकाशमानं सर्वदुःखनाशकमपश्यन् क्वचिदितो गत इति बुद्ध्या सहसोत्तस्थे उत्थितवानस्मि। नन्वन्तः पदार्थस्य कुतो बहिर्गमनसम्भावना? तत्राऽऽह। वैक्लव्यात्। विक्लवतया न स्फुरितमित्यर्थः। विकलता हि सर्वविस्मारिका। किञ्च। दुर्मना इव जातः। दुर्गतं मनो यस्य। यथा सवस्वनाशे सर्वस्वाविष्टं चित्तं नष्टमिव भवति, तथा भगवन्मूर्तौ तस्य चित्तं जातमिति दुष्टत्वम्॥११७॥१८॥

पुनः कियत्कालसमाधाने ज्ञातवान् भगवानाविर्भूत इति तेन चैतत्सर्वं जातमिति। ततः सावधानो भूत्वा पुनर्भगवद्दर्शनार्थं ध्यानमारब्धवानित्याह—

**SRI SUBODHINI:** In this way, Sri Naarada got the actual “Darsan” of our Lord, and in the same way, a devotee also gets the realization of “Brahman”! Like in the Ganges river, on being meditated upon and invoked, the celestial deity presiding over this holy river, manifests outside, in the same way, the “Aatma” of all “Aatmas” viz. our Lord, who is seated and present in the heart of everyone, manifests Himself, on being contemplated and meditated upon! Now, can anyone imagine the greatest bliss and joy of a devotee, when the Lord, on being manifested, enables the devotee to dwell in this bliss? The devotee is blessed by our Lord to enter into His own “realm” and gets “united” (Saayujyam) with Him! Like “water” going back to it’s presiding deity gets dried up (evaporated), in the same way, the “JEEVA BECOMES BRAHMAN ON ENTERING INTO BRAHMAN”.

Thus, due to the presence of the manifested Lord in his inner mind, Sri Naarada got intense “love” (Prema) for our Lord. A flood of “love” came! In the heart, our Lord’s presence and it’s consequences (i.e. due to His

manifestation) were felt now in a "limitless" ways! The entire body, due to this love, experienced horripilation i.e. his love for our Lord got exhibited through every "hair" on his body. All his limbs became charged with the highest divine bliss. He became very happy and blissful. In other words, Sri Naarada became peacefully blissful or he now enjoyed the bliss of peace! Like a pot filled up with the water of the Ganges river is again put back into the river, becomes both inside and outside surrounded by the water of this holy river! Here also, Sri Naarada in the initial stage of this bliss, was aware of his separate self and also of our Lord (as separate). But on the flood of this "bliss" occurring, the "knowledge" of himself and of the Lord, as being separate, got erased in the mind of Sri Naarada.

"Oh sage! (Mune!)" — this addressal by sage Naarada has been given, with a view to express his exalted divine experience, as sages, sometimes, do experience such "bliss", due to the grace of our Lord!

In this "bliss", entered Sri Naarada's "consciousness" (Chaitanya). After this, due to the will and desire of our Lord, our Lord withdrew (disappeared) His form from Sri Naarada's heart. With His "disappearance", the exalted "bliss" also got "disappeared". On this "disappearance", our Lord's contemplated mental form also got disappeared. This "sudden blow" was too much for Sri Naarada to bear! Especially, when this beautiful form of our Lord was seen by him as brilliant in his mind, as a "protector" (Bhartha) and was capable of ending each and every type of sorrow. Unable to "see" our Lord, Sri Naarada, got up immediately, unable to know, as where our Lord had gone away! A doubt may arise here, as to how Sri Naarada could think of our Lord



going away from his "inner heart" (as he is always present there) outside? This is answered by our Sri Mahaprabhuji, by saying, that Sri Naarada had got so much "afraid", that he could not think, as to how the "inside Lord" will every go away "outside"! Usually, a mind which is distressed and agitated, forgets all "understanding" and "knowledge"! Sri Naarada became disappointed. Like a person, who has lost "everything", acts as though he has lost his mind also (as the mind was fully attached to the "lost" possessions), Sri Naarada also felt completely "lost", as he had now lost the mind, which was fully pervaded by our Lord's divine form!

Later, Sri Naarada made his mind peaceful, and then he realized that OUR LORD, INDEED, HAD MANIFESTED IN HIM, AND ALL THIS HAS HAPPENED DUE TO THIS ONLY! He now readied himself to meditate on our Lord's divine form, once again, with a view to attain our Lord's "Darsan".

दिदृक्षुस्तदहं भूयः प्रणिधाय मनो हृदि।

वीक्ष्य (?) माणोऽपि नाऽपश्यमवितृप्त इवाऽऽतुरः॥१९॥

**VERSE 19 Meaning:** "Desirous of getting the "Darsan" of our manifested Lord again, I concentrated my mind in my heart! Despite my seeing the mentally contemplated form of our Lord, I did not get the actual "Darsan" of our Lord, as before! Like a patient with high fever continues to remain unsatisfied, even after eating very sweet and likeable grapes and other eatables. I also remained unsatisfied (as I could not get the actual "Darsan" of our Lord)."

श्रीसुबोधिनीः दिदृक्षुस्तदहं भूय इति। तद्भगवत्स्वरूपमाविर्भूतं दिदृक्षुः। तत्र भगवद्भ्यानमेव साधनमिति, ज्ञात्वा पुनर्मनो हृदि भगवन्मूर्तिव्याप्ते

स्थिरीकृतवान्। ततो मानसीं मूर्तिं पश्यन्नपि न भगवन्त दृष्टवान्। तदाह—वीक्ष्य(?) माणोऽपि नाऽपश्यमिति। तदा सन्ताप उत्पन्न इत्याह—अवितृप्त इवाऽऽतुर इति। यथा ह्यातुरो ज्वरादिरोगवान् कदाचिद्द्राक्षादिके दत्ते अवितृप्तः सन् पुनः प्रार्थनायां न प्राप्नोति, ततश्च रसाभिनिविष्टो महद्दुःख प्राप्नोति। न हि ज्वरितस्य बह्वा द्राक्षा तु पथ्याय। किन्तु रोचिका। मार्गस्य संवादेन सत्यत्वज्ञानाद्भगवदाविर्भावाच्च काचितृप्तिर्जातैव। भुक्तवान्तवत्। तथापि न विशेषेण तृप्तः॥१९॥

तथापि यत्न न त्यक्तवानित्याह—

**SRI SUBODHINI:** “I was very eager to see the manifested form of our Lord. I had realized that “meditation” on His holy form is the only way to get His actual “Darsan”, and once again I concentrated my mind, on the divine form of our Lord, as being fully all-pervasive in my heart! I was able to clearly “see” this “mental form” of our Lord (i.e. the result of my own concentrated mind) BUT THE ACTUAL “DARSAN” OF OUR LORD DID NOT OCCUR! I became very unhappy (AVITRUPTTAHA EVAATURAHA). Like a patient suffering from fever demands to eat more and more — but never gets fully satisfied, in the same way, I also got satisfied, but little (not fully), as our Lord had not showed himself up and manifested in my heart with His divine form! In this way, I became very unhappy!” (as done by Him, earlier).

Even then, Sri Naarada did not give up his “efforts” — this is being told through the next verse.

एवं यतन्तं विजने मामाहाऽगोचरो गिराम्।

गम्भीरश्लक्ष्णया वाचा शुचः प्रशमयन्निव॥२०॥

**VERSE 20 Meaning:** “In this way, I continued to put “efforts” in this lonely forest (uninhabited), with a

view to get “Darsan” of our Lord! At this time, our Lord, who is beyond “words” (i.e. cannot be fully explained through “words”) spoke, through majestic and sweet words removing my sorrow.”

श्रीसुबोधिनीः एवं यतन्तमिति। विजन इति मनुष्यान्तरवाक्य-सम्भावनाभावः। कोऽयं स इत्याकांक्षायामाह—अगोचरो गिरामिति। “यतो वाचो निवर्तन्त” इति श्रुतेस्तत्साकारं ब्रह्म भगवच्छास्त्रगम्यमिति। तस्य वाक्यमाह। गम्भीरश्लक्ष्णया वाचा। गम्भीरत्वेन न प्रतिध्वनिः। श्लक्ष्णत्वान्नाकाशपुरुषस्य वाणी। तस्य शोकोऽयम्—किं मया भ्रमात्किञ्चिदनुभूतमाहोस्वित्स्वप्न इति। तथा सति न शास्त्रं प्रमाणमिति महद्दुःखम्। दिदृक्षाकृतञ्च। एवं नानाविधाः शुचः। ताः प्रशमयन्निवा अस्तित्वेन शमनम्। अग्रे च सम्भविष्यति। इदानीं नास्तीति च। तस्मादाह—शमयन्निवेति॥२०॥

भगवद्वाक्यमाह—

**SRI SUBODHINI:** The word “Vijana” (uninhabited) is used to indicate, that no other “human” word was possible to be heard — as there was no one there, whose voice can be heard! (As Sri Naarada was alone in the forest.) Now, the most potent words are used in this verse viz. “Unheard or inexplicable (unknown source) words” (AGOCHARO GIRAM) — i.e. our Lord cannot be expressed through “words”, as the Lord, with His divine form can be realized and understood only through the scriptures. The Vedas say, “the words come back unable to tell about the true nature of our Lord” (“YATO VAACHO NIVARTANTE”). I HEARD NOW, MAJESTIC WORDS, WHICH WERE ALSO SWEET. (As the words were “majestic”, there was no reverberation, and due to their “sweetness” I knew that these words were not of the celestial deity of “space” (Akaasa). Sri Naarada was unhappy also, because he was worried

as to whether his earlier "divine" experience was a "dream", or due to "delusion"? If this experience was indeed a dream or a delusion, then this experience will not be the "real one", as explained through the evidence of the scriptures. This very thought made Sri Naarada very unhappy! He also got the "added sorrow", of having lost the "Darsan" of our Lord, and also due to his eagerness to "see" our Lord again! In this way, he had various types of "sorrows" in him.

At this time, "words" which were "majestic and sweet" were "spoken" to him, and these words were capable of removing his sorrow, which will take place, in the near future. Hence the words "as if peaceful" (Samayanniva) have been used!

हन्ताऽस्मिञ्जन्मनि भवान् मा मां द्रष्टुमिहाऽर्हति।

अविपक्वकषायाणां दुर्दर्शोऽहं कुर्योगिनाम्॥२१॥

**VERSE 21 Meaning:** "The "words" spoke, "You are full of sorrow, due to your love for me! But you will not be able to have My "Darsan" now during your present life. Your "likes and dislikes" are not ripe! Your body is not ripe either! Hence, it is not possible to get My "Darsan" for those, who are not fully purified by "Yoga", and whose "body" is not ripe."

श्रीसुबोधिनी: हन्ताऽस्मिन्निति। हन्तेति स्नेहेन दुःखितस्य सम्बोधनम्। अस्मिञ्जन्मनि मां द्रष्टुं भवान्नाऽर्हति। न वा इहेति। अन्यथा मरणपर्यन्तमत्रैव तिष्ठेत्। अतो वैकुण्ठेऽन्यत्र वा जन्मान्तरे दर्शनं भविष्यति। इहाऽदर्शने हेतुः। अविपक्वकषायाणाम्। न विशेषेण पक्वा रागादयो येषाम्। इदानीं भक्तिज्ञानादेरुद्गमादभिभूतास्तिरोहितास्तिष्ठन्ति। पुनः कालान्तरे निमित्तान्तरमासाद्य प्रबुद्धा भविष्यन्ति। अतस्तेषां पाका मृग्य इति। "कषायपक्तिः कर्माणी" ति श्रुतेः पाचककर्माणि कर्तव्यानीत्यर्थः। अपक्वेऽपि

कषाये साधनेष्वतिनिर्बन्धश्चेत्कदाचिदुःखेन द्रष्टुं शक्येताऽपि। तदाह—दुर्दर्श  
इति। कुयोगिनामिति। अन्तरायैर्विहतानाम्। तस्मान्न कषायपाकः  
पूर्वसिद्धः॥२१॥

सकृद्दर्शनं तु प्रमेयबलादित्याह—

**SRI SUBODHINI:** The word “alas” (Hanta) is used here to indicate the “sorrowing” state of mind of Sri Naarada — caused by his “love” for our Lord! “You will not be able to see Me here or during this present birth”. If Sri Naarada was told, that he would be able to have the “Darsan” of our Lord, in this particular “place” only, then, he would have stayed there only, till his death! Hence, he was told that he will get our Lord’s “Darsan” either in Sri Vaikuntam or somewhere else, in another “birth”. “Here, you will not be able to get My “Darsan” because, your “likes and dislikes” have not become “ripened” (cured). Though, at the present time, as your have in you both “Jnana” and “Bhakthi”, these “likes and dislikes” have got “smothered” only — but they are still present in you, albeit in a hidden way! It is possible, that these negative forces may come alive again on getting assistance from evil forces, in a later life! Hence, please search for a way to ripen them” (i.e. to purify them). As per the Vedic saying, “one should put effort to purify one’s body” — you should also put efforts to purify your bodies — both internal and external! Perhaps due to the efforts and will/desire, despite the “non-purification” of the body, perhaps, you may be able to have my “Darsan”, albeit with great difficulty! This is emphasized by the word “very difficult to see” or “seen” with great difficulty” only! (DURDARSAHA). Hence, it is necessary to purify one’s “body”, so that it does not act as an “obstacle” in getting the “Darsan” of

our Lord. "Your body is not yet purified — both internal and external".

If the "body" was not purified, how come Sri Naarada had got our Lord's "Darsan" earlier? The answer is given here that, **THIS "DARSAN" WAS CAUSED BY OUR LORD'S OWN LOVE TO THE DEVOTEE** (PRAMEYA BALAM — STRENGTH OF OUR LORD'S LOVE).

**सकृद्यदर्शितं रूपमेतत्कामाय तेऽनघ।**

**मत्कामः शनकैः साधुः सर्वान्मुञ्चति हृच्छयान्॥२२॥**

**VERSE 22 Meaning:** "Oh sinless boy! I had blessed you with My "Darsan" for once only, with a view to originate intense desire in you for Me. The devotee, who is desirous of attaining Me, gives up slowly, all the "worldly" desires, and becomes a "Saadhu" (Bhaktha). On getting intense desire to attain Me, he totally gives up all the desires and attachments in his heart."

**श्रीसुबोधिनी:** सकृद्यदर्शितं रूपमिति। यदिदं रूपं सकृद्यदर्शितं तत्ते कामोत्पत्त्यर्थमुदगतेच्छाविशेषार्थम्। येन कामेन प्रवृत्तः स्थातुं न शक्नुयात्। कामनायां किं स्यात्तदाह—**मत्काम इति।** मयि कामः। **शनकैरिति।** कामद्वारा यथा यथाऽहं हृदि प्रविष्टस्तथा तथा कामान्मुञ्चतीति। किञ्च। प्रथमतः साधुर्भवति। साधुभिरेव प्राप्यत्वात्। रागादिभिश्च साधुत्वापगमात्। ततः सर्वानेव हृच्छयान् रागादीन्मुञ्चति॥२२॥

तर्हि किं साधनं कर्तव्यमित्याकांक्षायामाह—

**SRI SUBODHINI:** Our Lord's "words" spoke like this, "I have showed this "form" to you for once only, and this was done by Me to make your "desire" for Me attain the highest intensity! The devotee, who has attained this "intense desire" for Me, can never keep quiet. Through his "desire" for Me, I also enter into



his heart slowly, and this devotee will henceforth give up all his “worldly” desires (Matkaamaha Sanakaihi). In the first instance, he becomes a “Saadhu” (Bhaktha) as I CAN BE ATTAINED ONLY BY MY DEVOTEES! When “attachments and aversions” (Raaga and Dwesha) remain in the hearts of a devotee, then he loses his “Bhakthi” or “Saadutwam” (being a devotee). Hence, a true devotee of our Lord gives up each and every type of desire from his heart.

“Then what “Saadhana” should I do?” — to this query of Sri Naarada, our Lord’s “words” replied — as per the following verse.

सत्सेवयाऽदीर्घयाऽपि जाता मयि दृढा मतिः।

हित्वाऽवद्यमिमं लोकं गन्ता मज्जनतामसि॥२३॥

**VERSE 23 Meaning:** “Your intellect has got firmly fixed in Me through the performance of service of the “Paramahamsa” Mahaatmas, even though, for a little time only! You will, in the future, after giving up this “blemishful” body, become My servant.”

श्रीसुबोधिनीः सत्सेवयेति। साधनं तु तव निष्पन्नम्। यतः अदीर्घयाऽपि सत्सेवया मयि दृढा मतिर्जाता। तर्हि काऽनुपपत्तिः? तत्राऽऽह—  
हित्वाऽवद्यमिति। देहस्तु दुष्टः। तस्मिन्नपगते भविष्यति। नन्वेतत्प्ररोहत्वाद-  
ग्रिमोऽपि देहस्तादृशो भविष्यतीति तत्राऽऽह। मज्जनताम्। मम जनः सेवकः।  
तत्ता मज्जनता। असेवकोऽपि सेवकशरीरं प्राप्स्यसि॥२३॥

तदा शरीरान्तरे ज्ञानादिसाधनाभावात्कथं तव दर्शनम्? तत्राऽऽह—

**SRI SUBODHINI:** “You have already completed your “Saadhana” (efforts) — as, even through the performance of “service” for a little time, to the Mahaatmas has already made your intellect get totally fixed in Me!” For the query of Sri Naarada, as to what

remained to be done in the future, our Lords' "words" replied that, "Though your intellect has got firmly fixed on Me, your body is "blemishful" (Dushta). When this body will go away, then you will attain My "Darsan". If Sri Naarada had a lurking doubt, as to whether, he will again get a body which is "blemishful" only, our Lord's "words" reassure him by telling "you will attain the body of My servant only"!

"Will it be, that the body, which I will attain in my next birth, may not have the benefits of spiritual efforts and of "Jnana" etc. How will I get, Oh Lord! your "Darsan" then? — To this query of Sri Naarada, our Lord's "words" reply — as per the following verse.

मतिर्मयि निबद्धेयं न विपद्येत कर्हिचित्।

प्रजासर्गनिरोधेऽपि स्मृतिश्च मदनुग्रहात्॥२४॥

**VERSE 24 Meaning:** "Your fixed determination to attain Me will never be lost! Even after the occurrence of the "deluge" (Pralayam), through My grace, you will continue to have My remembrance at all times."

श्रीसुबोधिनीः मतिर्मयि निबद्धेयमिति। इदमेव ज्ञानं तदाऽप्यनुवर्तिष्यते। नाशशङ्का नास्त्येव। मयि नितरां सम्बद्धत्वात्। यथा मत्सायुज्ये जीवानामविद्यया न तिरोभावस्तथा ज्ञानादीनामपि। मज्ज्ञानमिव तदपि भविष्यतीत्यनुग्रहः। तदाह—कर्हिचिदिति। बाधककाले। द्वयमनूद्य निषेधति—प्रजासर्गनिरोधेऽपीति। अपरं च वरमाह—स्मृतिश्चेति। सर्वपदार्थानां पूर्वानुभूतानां स्मरणं च न विपद्येत्यर्थः। अनेन सर्वदा सावधानो भवेत्येतावदत्र सिद्धम्। कषायपाकः कर्तव्यः। अन्तरायैरनुपहतश्च भवेत्। अन्यतु मयैव कृतम्। मयि कामो विषयेष्वकामः। एतदेहावसान एव मत्पार्षदशरीरप्राप्तिः। ज्ञानानाशः सर्वपदार्थस्मरणं च। तत्र निर्विघ्नेन कषायपाकोपायस्त्वया शीघ्रमेव कर्तव्य इति सिद्धम्॥२४॥

**SRI SUBODHINI:** "The "knowledge" of this body

will continue in the new body also. There is no doubt of this "Jnana" getting lost at all. This is due to the fact, that your intellect has got related to Me, in a determined fixed way! Like the "Jeevas" do not get affected (disappear) due to "ignorance" (Avidhya) on getting "united" with Me (Saayujyam), in the same way, the factor of "Jnana" (knowledge) also does not disappear! Through My grace, their "Jnana" also (i.e. the Jeeva's Jnana) becomes like "My Jnana" only!" The Lord's "words" said, "Even at the dawn of creation, and at the time of dissolution also, the "Jnana" of this "Jeeva" will continue to be present. Even the memory of the "objects", which the "Jeeva" has experienced will continue to be present." The purport of these "words" of our Lord is, "Oh Sri Naarada! You should always be alert! Please purify the body of your's! Do not get perturbed by the "obstacles"! I have already done everything for you. Due to your intense desire for Me, you will get "detachment" (Vairagyam) to all objects and pleasures automatically. After the ending of this body, you will attain the body of My servant (Paarshada). You will retain your "Jnana" as it is now, during this later birth too! You will also remember everything — of all materials also!" The purport of this is, that "You should purify all your "bodies", without any obstacle".

एतावदुक्त्वोपरराम तन्महद्भूतं नभोलिङ्गमलिङ्गमीश्वरम्।

अहं च तस्मै महतां महीयसे शीर्ष्णाऽवनामं विदधेऽनुकम्पितः॥२५॥

**VERSE 25 Meaning:** "The Lord of the Universe, from whose "breath", the Vedas had got originated, who is "unseen", as the "space" itself (Aakaasa), who is unattainable, through mere "proofs and evidences", (Pramaana) and who is capable of doing, not doing and

doing it differently, now spoke like this, and became silent! I prostrated totally to our greatest of the greatest Lord, who was familiar to me, as I had already become fortunate to have got His compassion!"

**श्रीसुबोधिनी:** एतावत् अग्रे उपायमनुक्तवैव अनुकम्पयैव स्वतः स्फुरिष्यतीति पूर्वोक्तमात्रमुक्त्वा विरराम। प्रामाण्यार्थं वक्तारं विशिनष्टि। विशेषतोऽज्ञानात्रपुंसकपदप्रयोगः। तदित्यनुवादः। महदभूतिमिति "अस्य महतो भूतस्य निःश्वसितमि"ति वेदोद्गममूलभूतं प्रामाण्यार्थमेव महज्जातमिति। आकाशपुरुषं व्यावर्तयति—नभोलिङ्गमिति। आकाशं तु भगवतोऽनुमापकम्। प्रथमकार्यत्वात्। तथा कथने वा हेतुः। यतस्तत्कार्यमपि तथा कथयतीति। अलिङ्गम्। न हि भगवाननुमानगम्यः। आत्मत्वेन प्रत्यक्षत्वात्। अतिरिक्तरूपेऽपि न व्याप्त्यादीनां भगवन्नियामकत्वम्। तदाह—ईश्वरमिति। अन्यथाकरणसामर्थ्यान्न हेतुना वह्न्यादिरिव भगवान् सिद्ध्यतीत्यर्थः। एवं सर्वप्रमाणातीतः सर्वत्र प्रमाणमित्युक्तम्। मयाऽपि तदुक्तं कृतमित्याह—अहं चेति। तत्र निर्विघ्नार्थं तमेव भगवन्तं नमस्करोति। तस्मै। पूर्वपरिचयात्। ईश्वरफलदानपक्षेऽपि यथा फलं प्रयच्छेत्तदर्थमुक्तम्। ननु नमस्कारमात्रेण तत्कथं कुर्यात्तत्राऽऽह—महतां महीयस इति। अतिमहति तावदेव कर्तव्यमिति। बहिःशब्दश्रवणाद्बहिः स्थितो भगवानिति बहिः शीर्ष्णाऽवनामं साष्टाङ्गनमस्कारं कृतवान्। युक्तं चैतत्। यतो भगवान्महतीं कृपां कृतवान्। तदाह—अनुकम्पित इति॥२५॥

कषायपाकसाधनं करोमीत्याह—

**SRI SUBODHINI:** The "way" to our Lord will be automatically "known" without being told specifically! Hence, our Lord after having spoken the above words, became silent! Who was the "Lord", who had spoken up to now? This is being clarified through "evidence" and "proof". The word "Tat" (that) has been used to indicate this. THE LORD IS THE "ORIGINATING" PLACE OF ALL THE VEDAS! (MAHATBHOOTA). The Vedas say this clearly through it's words, "ASYA

MAHATO BHOOTASY NISWATITAM VEDA” – Hence, this “Lord” was not the presiding deity of space! Here “space” (Aakaasa) has been referred only as a “measure” or “example” – especially when our Lord had the creation of “Aakaasa” as the first step! Now, Sri Naarada had heard only “sound”, in the form of “words”, and “sound” is, the “task” (Kaaryam) of “space”! Here the word “Aalingham” is used to denote that “OUR LORD IS NOT POSSIBLE TO BE IMAGINED OR ASSESSED” I.E. HE IS BEYOND ALL “THOUGHTS” OF “MEASURING” HIM! I.E. AGAIN, HE IS LIMITLESS! Hence, our Lord is called here, in this verse as “ISHWARA” – THE LORD OF THE UNIVERSE. OUR LORD IS ALSO BEYOND ALL “EVIDENCES AND PROOFS” – AS HE IS THE “EVIDENCE AND PROOF”! In other words, we need not prove the existence of our Lord, like in the example of “fire” being present, when there is smoke! – AS THE LORD IS BOTH FIRE, SMOKE AND EVERYTHING ELSE!

Sri Naarada says, “I also did, what our Lord had told me to do. I prostrated to our Lord, so that I do not confront any “obstacle”, while doing my “Saadhana” as instructed by our Lord!” As Sri Naarada was “acquainted and familiar” with our Lord, the words “Tasmai” (for Him) have been used – showing “familiarity”! The “prostrations” were offered with a view to get the results and benefits from our Lord!

Will the Lord be satisfied through these “prostrations” only? On this, it is said, in this verse, that OUR LORD IS THE GREATEST OF EVERYONE – “MAHATAAM MAHIYASE” – A DEVOTEE CAN ONLY DO “PROSTRATIONS” TO HIM! WHAT ELSE

CAN ONE DO TO OUR LORD, WHO HAS BECOME THIS UNIVERSE AND ALL THE THINGS IN IT? WHAT CAN WE "GIVE" TO HIM, WHEN EVERYTHING IS HIS' AND HE ONLY?

As Sri Naarada has heard these "words" outside of himself, he realized, that the Lord was standing before him only and hence, Sri Naarada prostrated to Him with all his "eight limbs" (total Namaskaar – Saastangha Pranaam). This "prostration" was appropriate, as our Lord had showered His grace and compassion on Sri Naarada.

Sri Naarada got determined, that he will do efforts to purify his "bodies" (subtle, gross etc.) – as per the following verse.

नामान्यनन्तस्य हतत्रयः पठन् गुह्यानि भद्राणि कृतानि च स्मरन्  
गां पर्यटन्तुष्टमना गतस्पृहः कालं प्रतीक्षन्विमदो विमत्सरः॥२६॥

**VERSE 26 Meaning:** "I gave up all types of "bashfulness", and began to chant loudly, on a permanent basis, the holy names of our Lord, who has limitless forms and names! I remembered also, the most enchanting, sacred but secret "Leelas" of our Lord. I became supremely satisfied in this way, having given up all my desires. I became bereft of "pride" and "envy", and roamed around on this earth, waiting for my end (i.e. the time of my death)."

**श्रीसुबोधिनी:** नामानीति। कषायस्त्रिविधाः। साक्षाद्रागादयस्तामसाः। तेषामपि वासनारूपा राजसाः। तेषामपि मूलभूता अविद्यारूपाः। ते च क्रमात्कर्मणा भक्त्या ज्ञानेन च नाशयन्ते। तत्र चाऽधिकाराः पृथक् पृथक् अतो नैकेन नैकदा कर्तुं शक्याः। तस्मादेतेषां त्रयाणामेकोऽनुकल्पः कर्तव्यः। तद्भगवत्कृपयाऽस्य यत्स्फुरितं तत्कृतवान्। "चक्राङ्कितस्य नामानि सदा सर्वत्र कीर्तयेदि" ति वाक्यान्नामसु न देशकालयोरपेक्षा। एकं च नाम



नाऽऽवर्तनीयम्। ब्रह्मविदः सर्वैरेव रूपैर्भगवत्सेवनस्य श्रुतिसिद्धत्वात्। एकनाम्न आवृतौ रूपविशेषस्येति न सर्वैः सर्वत्र रक्षा स्यात्। श्रोतुर्वक्तुश्च परिच्छेदबुद्धिः पाषण्डताशङ्कऽपि स्यात्। तत्र हेतुमाह—**अनन्तस्येति**। अनन्तरूपस्य। तथा सत्यनन्ता एव भगवद्भर्मा नामसु स्मृता भवन्ति। अलौकिकं हि लोकमध्ये कुर्वन् गुप्तं करोति। लोकोपहासभिया देहकुलान्तःकरणधर्मैश्च लज्जा भवति। विहितत्वेऽपि लोकोपहासात्। तथा सति लोकरक्षाबुद्ध्या न भगवति शुद्धो भावो भवेत्। अतस्तांस्त्याजयति—**हतत्रप इति**। हतत्वान्न पुनर्जीवनम्। क्रियाकर्ममध्ये अधिकारिपदानामोच्चारण एव हतत्रपत्वम्। स्वाधीतानामर्थानुसन्धानपूर्वकमुच्चैरुच्चारणं पठनम्। शत्रुप्रत्ययेन निरन्तरता चोक्ता। चित्तस्य चञ्चलत्वात्तस्य भिन्नमवलम्बनमाह—**गुह्यानीति**। यानि चरित्राणि गुह्यानि लोके स्पष्टतया वक्तुमयुक्तानि पुष्ट्या कृपया कृतानि द्रौपद्यर्जुनादिशयनस्थानादिषु शयनस्थानादीनि। भद्राणि मनोहरादीनि (?) स्वस्याऽबाधकानि। **कृतानि चेति**। स्पष्टतया कृतानि। अथवा कृतानि करिष्यमाणानि च। भगवत्कृपया तत्स्फुरणम्। शरीरकृत्यमाह—**गां पर्यटत्रिति**। अत्यन्तसंयोगे द्वितीया। गोशब्दाद्गोसेवावद्धर्मजनकत्वम्। परितः अटनम्। अनेन ऋजुतया एकमार्गेण देशातिक्रमो निवारितः। एकमङ्गं साधनसाधनत्वेनोक्त्वा पञ्चाऽङ्गानि फलसाधनत्वेनाऽऽह—**तुष्टमना इत्यादि**। भूमिपर्यटनं यद्यन्यार्थं स्यात्तदा मनसो न तावन्मात्रेण परितोषः स्यात्। अतस्तुष्टमना भवेत् पर्यटनमेव फलत्वेन जानीयात्। यद्यपि तथा पर्यटनेन लौकिकालौकिकानि फलानि भवन्ति तथापि तेषु स्पृहा न कर्तव्या। तदाह—**गतस्पृह इति**। नन्वपरिच्छिन्नानि कर्माणि कर्तुमशक्यानि अत एव द्वितीयाध्याये कर्मभेदो निरूपितः। तत्र परिच्छेदको देशः कालो वा भवति। ततश्च परिच्छेदकदेशकालसम्बन्धे किं कुर्यादित्यत आह—**काल प्रतीक्षत्रिति**। शत्रुप्रत्ययेन आदित आरभ्य कालप्रतीक्षा कर्तव्या। ततः शरीररक्षादिसाधनाभावे बाधके वा नाऽन्तःकरणे क्लेशो भवति। दैवगत्या सम्मानने प्राप्तेऽपि गर्वो न कर्तव्यः। न हि पूजनेन तस्य महत्त्वं प्रत्युत तद्बाधकम्। **“जनेनाऽभिमतो योगी योगसिद्धिं न विन्दती”** ति वाक्यात्। विषयप्राप्तौ न वा मत्सरः कर्तव्यः। प्रत्युत कालसाधकत्वेन तेषामुपकारो मन्तव्यः। न वा विपरीतो

मत्सरः कर्तव्यः। अबाधकविषयप्रापकेषु भगवदज्ञानिर्वाहकत्वात्। निषिद्धप्रापकेषु तु बाधकवत्सहनम्॥२६॥

एवं षडङ्गसहितं नामोच्चारणपूर्वकं भूपर्यटनं कषायपाके हेतुः। तस्य किं दृष्टद्वारा अदृष्टद्वारा वा कषायपाकहेतुत्वमित्याकांक्षायामाह—

**SRI SUBODHINI:** The “bodies”, which the “Jeeva” (ie all of us) has are of 3 types. The “bodies” which are full of “desires” are “Tamasik” by nature. Among these, the “body” with the latent tendencies (Vaasanas) of desire, is Rajasik in nature, and the “root-basis” of all these desires is the primordial “ignorance” (Avidhya). All these “desires”, born out of “ignorance” can be “destroyed”, through the step by step approach of, (1) destroy the “Tamasik” desires through the performance of “righteous actions” (Karma), (2) destroy the “Rajasik” desires, through “Bhakthi” to our Lord and (3) the desires caused by “ignorance” are to be destroyed through “Jnana” (knowledge). As the “authority and deserving” nature for all these, are different from each other, at one time, no one can destroy all these desires through one way only! Hence, a way has to be found out to destroy, all these three, at one go! Hence, Sri Naarada now undertook to do, whatever was “inspired” by our Lord’s grace and compassion, in his heart.

HE BEGAN TO CHANT AND SING OUR LORD’S HOLY NAMES AT ALL TIMES AND AT ALL PLACES! (CHAKRANGHITASYA NAAMANI SADA SARVATRA KEERTAYED). THERE IS NO PRE-CONDITION OF TIME, PLACE ETC. FOR UTTERING AND SINGING THE HOLY NAMES OF OUR LORD! Our Sri Mahaprabhuji says here, that a devotee should not repeat ONE NAME ONLY! In fact, he says, that a knower of Brahman should serve our Lord in all

His forms — this is told by the Vedas also. By chanting one name only or through serving one form of our Lord only, a devotee is not protected through all forms and names of our Lord. In fact, both the “hearer” and the “speaker” may get affected through “pettiness” (“limited” nature) and unrighteousness also! Our Sri Mahaprabhuji says the reason for this. OUR LORD’S FORMS ARE LIMITLESS! BY REMEMBERING MANY OF HIS HOLY NAMES, A DEVOTEE IS ENABLED TO REMEMBER THE VARIOUS VIRTUES AND QUALITIES OF OUR LIMITLESS (ANANTHA) LORD ALSO!

Usually the “supernatural” tasks/actions are done in a silent and secret way, in this world — as the people may ridicule such efforts/actions due to the lack of understanding on their part! Some persons may also get “bashfulness” due to this! Even for the performance of the “ordained” duties, there can be “ridicule” from the people! IF A DEVOTEE IS VERY PARTICULAR, THAT HE SHOULD NOT BE “RIDICULED” BY THE PEOPLE OF THIS WORLD, THEN, HE WILL NOT GET A “PURE BHAAVA” OR ATTITUDE TO OUR LORD! Hence, an ideal devotee will give up his worldly fear and bashfulness. “HATATRAPAHA” — “I destroyed all types of my fear and bashfulness”! By chanting the holy names of our Lord only, a devotee is supposed to destroy his sense of “shame” and bashfulness! Our Sri Mahaprabhuji says here, that A DEVOTEE SHOULD CHANT THE HOLY NAMES OF OUR LORD AT ALL TIMES!

Usually the “mind” is wavering by nature. Hence, the “mind” has to catch hold of something, which is “Manorama” — enchanting to the “mind”. Hence a

devotee should remember our Lord's secret and sacred "Leelas" — i.e. those "Leelas" which should not be told openly in this world — "Leelas" which have been enacted by our Lord only, through His compassion and grace — like the "Leelas" enacted by our Lord Sri Krishna of sleeping, along with both Arjuna and Draupadi in the same bed or place!

The word "Bhadra" (auspicious) has been used to indicate the chanting of those holy names of our Lord, which is liked by the devotee, and the remembrance of those "forms" of our Lord, which enraptures the devotees' mind!

Through the grace of our Lord, a devotee is able to understand the value and significance of our Lord's "actions" (Leelas) — done in the past, and the ones to be done in the future!

Sri Naarada says here, that he roamed around the world relentlessly (Gaam Paryatan). "Roaming" is the action of the body. Here the word "earth" is indicated through the word "Go" (cow) — the purport of this is, that like it is the duty of everyone to do "service" to the cow, in the same way, the "going round" of this "earth" also is a duty of Mahaatmas! Sri Naarada, therefore went to all places on all sides!

Here, in this verse, only one "Saadhan" (effort) of "conquering shame and fear" (Hatatrapaha) has been mentioned, as the greatest of "Saadhanas". Now 5 more types more of "efforts" are mentioned below.

(1) TUSHTA MANAHA: A mind which is satisfied totally. If this "roaming" was done for the fulfillment of some desire or other, then, his mind would not have

become very happy. Hence, it is necessary to have a cheerful and happy mind! In other words, the “roaming” itself is the “result”, and there is no other “result” to be secured through this! Though both “worldly” and “supernatural” effects arise out of this “roaming”, a devotee should not nurture a desire for these “effects and results” in his mind. Here, this factor is indicated by the word “having conquered all attachments”.  
GATASPRUHAHA

(2) KAALAM PRATIKSHAN: Awaiting for his “time” (Kaala). A devotee should always await for his “time”! Through this, a devotee will not feel unhappy or sorrow even when he is denied the various instruments for the protection of his “body” or various “obstacles” get originated for the protection of his “body”! Due to good fortune, even if “great respect” is accorded to this “body”, a devotee should not have ego or pride.

(3) VIMADO: Without any pride. In fact, “recognition, respect and worship” (Pooja and Sanmaan) lead a devotee “nowhere” (useless) and on the contrary, it acts as an “obstacle” in the path of union with our Lord. it has been said that, “A YOGI WHO HAS BEEN HAILED AND WORSHIPPED BY MEN DOESN’T ATTAIN SUCCESS IN HIS YOGA”. (Janenaabhimato Yogi Yogasidhhim Na Vindati).

(4) VIMATSARAHA: With no envy or jealousy. Even, when a devotee is denied the objects and materials for his daily life, he does not get envy or jealousy at any time! A devotee should regard this “deprivation”, as an act of “benefit and aid” conferred by “time” (i.e. poverty or lack of material comfort should be treated as a “blessing” in disguise!). A devotee would not be able to obey and carry out the “orders” of our Lord, when

he gets various materials and objects without any difficulty! (i.e. he will get attached to them). Hence, our Sri Mahaprabhuji says that "a devotee should tolerate, and put up with those situations, wherein, he meets with even "prohibited" materials and objects, and he should treat them, as he will treat and meet "obstacles" on the way (i.e. patiently).

Along with "Hatatrapa" (conquest of fear etc.), the other 5 efforts for "results" have been mentioned viz. (1) Cheerful mind. (2) Conquest over "attachments". (3) Awaiting for the "time" to unfold itself. (4) No pride. (5) No envy or jealousy. With all these "virtues", Sri Naarada, roamed on all sides of this earth, chanting and singing the holy names of our Lord. This "Saadhana" (spiritual practice) became the cause for the purification of the "bodies" which he had! In this way, on the purification of his "bodies", either through the "Saadhana" or through the "unseen" grace of our Lord, whatever happened next, is being explained.

एवं कृष्णमतेर्ब्रह्मन्नसक्तस्याऽमलात्मनः।

कालः प्रादुरभूत्काले तडित्सौदामनी तथा॥२७॥

**VERSE 27 Meaning:** "Oh Sri Vyaasji, of the divine form of Brahman! In this way, I fixed my intellect on our Lord Sri Krishna, after getting fully detached from the various objects/pursuits and with a pure mind! When my time for departing from this world came, I was able to see my death very clearly, like the striking of lightning on the Sudama mountain, during the rainy season."

श्रीसुबोधिनी: एवं कृष्णमतेरिति। एवं पर्यटने कृष्णे मतिर्भवति। तदैव विषयेष्वसङ्गः। यदा कृष्णो रोचते तदैव विषया न रोचन्ते। ब्रह्मन्निति



सम्बोधनमपि संवादाय। कृष्णमत्या विषयासङ्गे जाते तदेवाऽन्तःकरणं शुद्धं जातम्। तदैव कषायाः पक्वा इत्यर्थः। पाकार्थमेव शरीरस्य रक्षितत्वात्। पक्वे च कषाये शरीरस्य प्रयोजनान्तराभावात्तद्ग्रहणाय कालः प्रादुर्भूत्। काले शरीरप्रारम्भकादृष्टसमाप्तौ शापसमाप्तौ वा। उत्तरत्र वा सम्बन्धः। काले वर्षाकाले। तडिदिति। शीघ्रमिति केचित्। सौदामनी वा सुदामपर्वताज्जाता। तडित्सौदामनीत्येकं वा पदम्। तडिदिव पीत इत्यादावेकदेशप्रयोगः। यथा प्रथमत एव स्तनयितुवृष्टेर्विद्युत्तथा शरीरनाशकरोगाद्यपेक्षया कालो जीवप्रणेता प्रथमत एव प्रादुर्भूत इत्यर्थः॥२७॥

ततः किं वृत्तन्तदाह—

**SRI SUBODHINI:** A devotee gets his intellect firmly fixed on our Lord Sri Krishna only by “roaming” like this, and through this only a person can get a detached mind to the objects and material pleasures. WHEN OUR LORD SRI KRISHNA BECOMES “SWEET AND BEAUTIFUL” TO ONE’S MIND, (I.E. LOVING ATTACHMENT) THEN THIS DEVOTEE WILL NOT FEEL ANY OBJECT OR PLEASURE IN THE WORLD, AS “GOOD OR LIKEABLE”.

Sri Vyaasji has been addressed as “Brahman” — with a view to affirm the “approval” of Sri Vyaasji (i.e. Sri Vyaasji is aware of the value and significance of the above factor of attaining “automatic detachment”, when a devotee begins to love and like our Lord above everything else).

WHEN THE DEVOTEE GETS THE “TASTE AND LOVE” FOR OUR LORD SRI KRISHNA, AND LOSES HIS INTEREST IN OBJECTS AND PLEASURES OF THIS WORLD, THEN ONLY HIS “MIND” GETS TOTALLY PURIFIED, AND HIS “BODIES” (PHYSICAL, MENTAL, SUBTLE ETC.) GET “RIPENED”! Sri Naarada had protected his “body”,

only with a view to purify all his "bodies". When his "bodies" got "ripened", then there was no "use or purpose" for keeping his body. At this time, came the divine factor of time (Kaala) to accept his body! (i.e. to take away). When the unseen cause for the origin of his body got ended (i.e. the course of the curse, through which he had taken a "human" body), Sri Naarada saw the face of his "death", like a person is able to see clearly the lightning on the Sudama mountain (this is an example only). But the spiritual purport of this example is this. Before the coming of the rain, usually lightning is seen. In the same way, here, the factor of "time" which will take away the "body" now got manifested as disease etc. (Roga).

Whatever happened later is being told now.

प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम्।

आरब्धकर्मनिर्वाणो न्यपततञ्चभौतिकः॥२८॥

**VERSE 28 Meaning:** "On my attaining the body of a pure devotee and servant of our Lord, as my earlier burden of "actions" (Karmas) had got destroyed, my earlier body, made up of the 5 elements, fell by itself (i.e. died)!"

**श्रीसुबोधिनी:** प्रयुज्यमान इति। देहवियोगक्लेशो न ज्ञात एव। प्रथमत एव भगवत्सम्बन्धी शुद्धसत्त्वपरिणामरूपो देह उपस्थितः। कालेन चाऽहं तत्र शीघ्रमेव नीतः। तस्मिन्मयि नीयमाने कियद्दूरं शरीरमप्युद्गतं विमानसंमुखतया, परं भौतिकत्वाद्गुरुत्वेन पञ्चभूतानि (?) क्रमेण वैकुण्ठगमनाद्वा न्यपतत्। ननु योगे ब्रह्मसम्पत्तावपि शरीरं तिष्ठति। कथमिदं पतितम्? तत्राऽऽह—**आरब्धकर्मनिर्वाण इति।** येन कर्मणा इदं शरीरमारब्धं तस्य निर्वाणः समाप्तिर्यस्य (?) निर्वाणशब्देन कर्मापि मुक्तम्। परम्पराजनकत्वाभावात्। वरादिकं त्वारम्भककर्मरूपं भवति। तस्य च

समाप्तिर्देहग्रहणमात्रेणैव। देहस्तु ब्रह्माण्डपर्यवसायो। तद्व्यावृत्त्यर्थम्—भौतिक  
इति॥२८॥

तर्हि ब्रह्मणः सकाशात्कथमुत्पत्तिः? तदाह—कल्पान्त इति द्वाभ्याम्—

**SRI SUBODHINI:** Sri Naarada had attained, even earlier, a body made up of pure “Satwa”, intimately loving to our Lord! “Due to this, I never knew the stress and sorrow of giving up my body. When my “time” came, my body was taken away, very quickly! I was being taken before a “plane” for some time, along with my body. But due to the weight of the 5 elements, these elements fell off by themselves i.e. till I reached Sri Vaikuntam, my previous “body” had fully fallen!”

For the “Yogis”, the “body” exists only up to the realization of “Brahman”. How come now Sri Naarada’s “body” has been told as “fallen”? On this, it is said, that the “Karma” (actions), which had caused the previous body, had now got completed or destroyed totally and due to this, the “present body” fell, on its own! The word “Nirvaana” used here indicates, that not only the “body” fell or got destroyed, but all the “stock” of previous “Karmas” (actions) also got destroyed. When these “actions” got destroyed or completed, there was nothing of these “actions” left, to create another “body” and to undergo it’s “effects” (Phalam). Thus, the “family” of births and deaths ended for Sri Naarada. Though a “body” can travel till the end of the “Universe”, as this present body was made up of 5 elements, it “fell” here, only on this earth!

Then, how come Sri Naarada was born, as the son of Lord Brahma? This is explained through the following verses.

OUR LORD SRI NARAYANA WITHDRAWS BACK

कल्पान्त इदमादाय शयानेऽम्भस्युदन्वतः।

शिशयिषोरनुप्राणं विविशेऽन्तरहं विभोः॥२९॥

सहस्रयुगपर्यन्तमुत्थायेदं सिसृक्षतः।

मरीचिमिश्रा ऋषयः प्राणेभ्योऽहं च जज्ञिरे॥३०॥

**VERSES 29 and 30 Meaning:** “At the end of all “aeons” (Kalpa) - i.e. after the dissolution of this Universe - when our Lord sleeps on the ocean waters, having taken everything into His stomach, then I went into Lord Brahma, who was eager to sleep, through the inhalation breath of his nose! On the lapse of one thousand rounds of the 4 “Yugas” (aeons), when Lord Brahma got awakened from His sleep, and desired to originate the creation of this vast Universe, then, along with sage Mareechi and other sages, I also got originated, from his senses and parts of the body.”

**श्रीसुबोधिनी:** यदा कल्पान्तो भवति तदा सर्वं स्वकृतमुदरीकृत्य नारायणः शेते। ब्रह्माऽपि नाभिद्वारा उदरं प्रविशति। ततो नारायणेन सहैक्यं प्राप्य शेते सहस्रयुगपर्यन्तम्। तदा नित्यत्वाद्दस्मच्छरीरस्य शयनार्थमहमपि ब्रह्माणो नासापुटवायुना सह अन्तः प्रविष्टः। वायोरेव गमनाऽऽगमने। अहं तु तत्रैव स्थितः। प्रविष्टधारणसामर्थ्यमाह—विभोरिति। अन्तः स्थितस्य कालः सहस्रयुगपर्यन्तम्। तदा राजसकल्पे भगवांस्तिरोहितः। ब्रह्मा तु निर्गतः। निर्गत्य शयनादुत्थायेदं जगत्पूर्ववत्स्रष्टुमियेष। तदा सिसृक्षतस्तस्य अवयवेभ्यो मरीचिमुख्या ऋषयः अहं च जज्ञिरे। तत्र “उत्सङ्गान्नारदोजज्ञ” इति वचनाद्भगवतो भक्तत्वादयमुत्सङ्गे स्थापितः। ततः प्रजापतावन्तः प्रविष्टत्वाद्ब्रह्मणः प्राणरूपेभ्यो भगवदंशेभ्यस्तत्तत्स्थाने स्थितेभ्यो जाता इत्यर्थः॥२९॥३०॥

सा कृपा जातेऽपि तथैवाऽनुवर्त्तत इत्याह—

**SRI SUBODHINI:** When the “time” allotted to this Universe ends (i.e. ending of the “Kalpa” (aeon), then OUR LORD SRI NARAYANA WITHDRAWS BACK

INTO HIS STOMACH, THIS ENTIRE CREATION MADE BY HIM AND SLEEPS! Lord Brahma then enters into this stomach of our Lord Narayana, through His "navel"! In this way, Lord Brahma, having become "ONE" with our Lord Sri Narayana, "sleeps" for a thousand "4-Yugas".

Sri Naarada said, "As my own body had become "permanent", for the purpose of "sleeping", I also entered into Lord Brahma, through his "inhalation" (his nose!) At this time, only the factor of "wind" (Vayoo) exists and operates. I stayed in the stomach of Lord Brahma." The word "Vibhu" used here indicates, that our Lord Sri Narayana had the capacity to hold "everything and everyone of this Universe" who has entered into His stomach! The "time" for such "living" inside was "1000 x 4 Yugas" (44,35,000 years x 1000 = 44,35,000,000 years). Our Lord Sri Narayana had then "disappeared" (i.e. withdrawn His outward manifestation) at this "Rajasa Kalpa" (aeon). Lord Brahma, after the ending of this time, had got manifested, and began to originate creation, like before. During this creation, from Lord Brahma's senses and limbs, sages like Mareechi and others got originated. I also got originated from Lord Brahma, at this time, from his "lap". AS I WAS A LOVING DEVOTEE OF SRI NARAYANA, OUR LORD, IN TURN, OUT OF HIS BOUNDLESS LOVE, HAD KEPT ME IN HIS "LAP" ONLY! (UTSANGHAT NARADO JAJNE). Later all the "Prajapatis" were born, with their "divine" parts from the limbs of Lord Brahma, in which they were established earlier!

"Our Lord's compassion and grace continued to be

showered on me, even after my new birth” — as per the following verse.

अन्तर्बहिश्च लोकांस्त्रीन्यर्येभ्यस्कन्दितव्रतः।

अनुग्रहान्महाविष्णोरविघातगतिः क्वचित्॥३१॥

**VERSE 31 Meaning:** “Those, who are prone to do “actions”, (Karma) do not go beyond this vast Universe (i.e. the three “worlds”). Those devotees, who have attained the abode of Lord Brahma viz. Brahmaloka, through the power of their penance, do not enter into the realm of this Universe (i.e. in the three “worlds”). I, on my part, due to the unique grace of our Lord Sri Vishnu, was able to have the “vision” of seeing our Lord everywhere and keeping this “vow” (of seeing the Lord everywhere) and through this, I was enabled to move inside and outside this vast Universe! (of three worlds and beyond). My “movement” never gets stopped or obstructed by anyone— due to the grace and compassion of our Lord Sri Narayana.”

श्रीसुबोधिनीः अन्तर्बहिरिति। यथा बालकः पुत्रो गृहमध्ये बहिरपि परिभ्रमति, तथा ब्रह्माण्डान्तर्बहिश्च। त्रिलोक्यां वाऽन्तर्बहिश्च। साधारणन्यायेन बहिः परिभ्रमणे वा सम्भवत्यन्तरित्युक्तम्। द्वितीया त्वत्यन्तसंयोगे। ननु किमेतावता। अचेतनानां वाय्वादीनामपि तथात्वात्। तत्राऽऽह—अस्कन्दितव्रत इति। न स्कन्दितं भगवद्दर्शनलक्षणं व्रतं यस्येति। भगवतः सर्वत्र विद्यमानत्वाद्देशविशेषाविवक्षायां भक्तैः सर्वत्र दर्शनं कर्तव्यम्। ततश्च यत्रैव भगवन्तं न पश्येत्त एव व्रतहानिर्भवेत्। अतो मम सर्वत्र परिभ्रमणेन भगवद्दर्शनात् व्रतहानिरित्यर्थः। ननु मशकादिहृदयेऽपि भगवतो विद्यमानत्वात्कथं तादृशेषु तव गतिरिति तत्राऽऽह—अनुग्रहान्महाविष्णोरिति। व्यापकस्तु देशकालापरिच्छिन्नः। महाविष्णुस्तु वस्त्वरिच्छिन्नोऽपि। तस्याऽनुग्रहोऽपि तादृश एव। अतो न विद्यते विघातो यस्यास्तादृशी गति गतिर्यस्येति। क्वचिदपीत्यर्थे—क्वचित्॥३१॥



एवं सत्संगेन श्रवणमारभ्य सर्वत्र भगवद्दर्शनपर्यन्तमेका श्रवणभक्तिरुक्ता।  
द्वितीया तु भगवत्कृपया समारब्धेत्याह—

**SRI SUBODHINI:** “Like a small boy is able to freely “roam” inside and outside of his home, in the same way, I too “roam” inside and outside this vast Universe! I have “entry” within and without the “three worlds”. (The earth, the “nether” and “other” worlds). In this way, on a permanent basis, I began to “roam” in all these worlds and beyond! What profit or benefit did I get due, to this constant roaming? In fact, even the “inanimate” wind has the capacity to “roam” everywhere! On this, Sri Naarada says, “My “roaming” was not without a meaning or purpose. I had taken this “vow” of going around all the three worlds and beyond, so that I did not want to be left out, without the “Darsan” of our Lord! AS OUR LORD IS PRESENT EVERYWHERE, A DEVOTEE SHOULD NOT RESTRICT HIS CHOICE OF SEEING OUR LORD IN CERTAIN PLACE ONLY! AN IDEAL DEVOTEE, THEREFORE WILL HAVE THE “DARSAN” OF OUR LORD EVERYWHERE! IN FACT, THIS “VOW” OF AN IDEAL BHAKTHA, OF SEEING OUR LORD EVERYWHERE, WILL GET “HARMED” IF HE IS NOT ABLE TO SEE OUR LORD EVERYWHERE! SRI NAARADA, ADDED FURTHER, “HENCE, DUE TO MY “ROAMING” EVERYWHERE, I HAD THE “DARSAN” OF OUR LORD, WHO IS PRESENT EVERYWHERE. IN THIS WAY, MY “VOW” WAS KEPT WITHOUT BEING HARMED!

If someone were to say, that our Lord is present also, even in the heart of “flies” and how can Sri Naarada could enter into the heart of these “flies” to get the “vision” of our Lord? Answering this, it is said, “I

GOT ENTRY INTO THESE PLACES ALSO, DUE TO THE GRACE OF LORD MAHAVISHNU" (ANUGRAHAM MAHAAVISHNOHO). Lord Mahavishnu is not different or separate from all materials/objects. Thus, through the grace of Lord Mahavishnu, "my" movement and journey never gets stopped or obstructed anywhere at anytime."

In this way, beginning from the association of saintly noble Mahaatmas (Satsangha) and "listening" to the Leelas and stories of our Lord (Sravanam), the description has been done, till the "vision" (Darsan) of our Lord. In this way, the first "devotion of listening" (Sravana Bhakthi) has been explained. Now the second one viz. the "Keertana Bhakthi" — devotion of singing the praise, holy names and glory of our Lord — is being told, as having begun "through the grace and compassion of our Lord" — as per the next verse.

देवदत्तामिमां वीणां स्वरब्रह्मविभूषिताम्।

मूर्च्छयित्वा हरिकथां गायमानश्चराम्यहम्॥३२॥

**VERSE 32 Meaning:** "The celestial deities had given me a "Veena" instrument, which is beautified with the 6 notes of the sound of Brahman. Through this Veena, joining the notes and sounds of the best of the science of music, I now sing the Leelas and stories of our beloved Lord Sri Hari, and roam around in this Universe!"

श्रीसुबोधिनीः देवदत्तामिति। भक्तिमार्गे देवकृतो विघ्नः कदाचित्सम्भाव्येतेति शङ्कानिवृत्त्यर्थं कीर्तनाङ्गभूतां वीणां दत्तवन्त इति देवदत्ता-श्रुतिपूरिका हि सा। तत्राऽङ्गुल्यादिचालनप्रयासोऽपि निवारितः—स्वरब्रह्मेति। स्वराः षड्जादयः। नादब्रह्मात्मकत्वात्तदेव ब्रह्म। तेन विशेषेण भूषिता। तादृशीम्। मूर्च्छयित्वा। स्वराणां मूर्च्छना सङ्गीतशास्त्रसिद्धा तां प्रापयित्वा। तथा सति

रसाऽऽविर्भावदश्रान्तं सङ्कीर्तनं भवतीति तथा कृत्वा हरिकथां गायमानश्चरामि।  
परिभ्रमणं तु कीर्तनेऽप्यङ्गम्॥३२॥

ननु पूर्वस्मात्को विशेषसो जातस्तत्राऽऽह—

**SRI SUBODHINI:** Will the celestial deities, cause “obstructions” in the path of “Bhakthi” of Sri Naarada? This doubt is removed by saying, that this “Veena” is an intimate part of the “Keertan” of our Lord’s holy names, and this “Veena” was gifted to Sri Naarada by the celestial deities and due to this, these celestial deities did not create any “obstruction” to his singing the glory of our Lord! This “Veena” is full of divine sounds, and there is no need for the fingers to operate on it, with a view to bring out the “sounds” (Sruti) from it’s strings! There are 6 “Swaras” (notes). This Veena is of the form of “Brahman”, as it is the symbol of the Brahman of “sound” (Naadabrahman). In other words, this Veena is equipped and beautified with the “sound of Brahman”! The highest way of playing musical sounds, as described in the science of music has been joined with this “Veena” in an “automatic” way! The “bliss” of the highest music, originates here in this Veena, automatically. Due to this, our Lord’s glory can be sung, on a permanent basis, without getting tired at all! “I AM ROAMING AROUND THIS UNIVERSE AND BEYOND, SINGING THE GLORY OF OUR LORD SRI HARI. This “roaming” is also a part of the singing of our Lord Sri Hari’s glory!

Did Sri Naarada get anything better than before? The answer is given to this “doubt”, through the next verse.

प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः।

आहूत इव मे शीघ्रं दर्शनं याति चेतसि॥३३॥

**VERSE 33 Meaning:** “When I sing the glorious Leelas of our Lord, then our Lord, in whose lotus feet, noble saints and Bhakthas dwell and revel, and for whom this “singing of the glory” is very dear, like a person, who has been called for, (i.e. invited) comes into my heart, and gives me, His Darsan!”

**श्रीसुबोधिनीः प्रगायत इति।** पूर्वं यद्दर्शनार्थं भूयान् यत्नः कृतः स इदानीं स्वत एव भवति तत्र हेतुः—**प्रगायत इति।** यस्तु स्ववीर्याणि प्रकर्षेण गायति तस्याऽग्रे वीर्यास्फुरणं मा भवत्विति स्वयमेव तत्स्फुरणार्थं विषयान्तरसञ्चाराभावाय शीघ्रं चित्ते समायाति। ननु श्रोतुरभावादनङ्गं कीर्तनं कथं फलायेति तत्राऽऽह—**तीर्थपाद इति।** तीर्थानि सन्तः पादे यस्य। सर्वे हि सन्तः सायुज्यं प्राप्ता भगवत्पादे वर्तन्ते। अन्येऽपि भक्तिवशात्। तादृशो हि भक्तिगुणः। पादं च हृदि स्थापयित्वा गायतीति सतां श्रोतृणां विद्यमानत्वात्कीर्तनं नाऽङ्गविकलम्। ननु कथमेवं भगवान् सर्वां सामग्रीं सम्पादयतीति तत्राऽऽह—**प्रियश्रवा इति।** प्रियं श्रवः कीर्तिर्यस्य। तत्सम्पादनार्थं सर्वं सम्पादयतीति भावः। अग्रे वीर्यास्फुरणे भगवतः स्मरणमाह्वानमिव सञ्जातम्। प्रियत्वादाह्वाने च समागमनम्॥३३॥

एवं कीर्तनं सपरिकरं निरूप्य सर्वत्र लोके तत्सिद्ध्यर्थं तद्विषयवर्णनं त्वया कर्तव्यमित्यभिप्रायेण कीर्तनमनुवादेन स्थिरीकरोति—

**SRI SUBODHINI:** “I had put a lot of efforts, initially, to get the “Darsan” of our Lord. but now our Lord gives me His “Darsan”, by Himself out of His boundless grace and compassion! The reason for this is that for the devotee, who sincerely sings our Lord’s “Leelas”, our Lord, out of His limitless love, comes on His own will and desire and presents Himself before such a sincere devotee! Our Lord thinks and desires, that the remembrance of His “Leelas” should not be ended in the heart of such sincere devotees. Hence, for inspiring and origination of the remembrance of our

Lord's glorious "Leelas", and with a view to ensure, that this sincere devotee's mind does not get attached to other objects and material desires, our Lord, on His own, very quickly comes, and occupies the heart of this devotee!

A doubt can arise now, as to what is the "result" or benefit for such a "Keertan", when there is no one present to hear the same? The answer to this is given by telling, that all the noble saints and Mahaatmas through this "Bhakthi" only have attained the "union" with our Lord's holy feet. This "Bhakthi" to our Lord is of such a nature that "I have now firmly established this lotus feet of our Lord, in my heart, and am singing His glory. There are already many saints and Bhakthas, who are always present, in the lotus feet of our Lord, and also listen to this glory sung by me. In this way, an essential part of the "Keertan" viz. the "listeners" are present automatically. Hence there is no loss of "effort" or "result".

Another doubt arises here. Why does our Lord gather unto Himself all these saints, singing etc.? Answering this, it is said, that OUR LORD IS "PRIYASRAVA" – VERY FOND OF HEARING HIS OWN FAME AND GLORY! HE REALLY RELISHES THIS. Hence, for the devotee, who will sing our Lord's glory, our Lord arranges for all the required "materials" by Himself! Our Lord regards the remembrance of Him, in the mind of His devotee, as a "call or invitation" to Him, and He comes to the devotee, without any delay. Moreover, as He likes the "Keertan" of His glory, the Lord responds immediately and gives "Darsan" of Himself, in the heart of His devotee, without any delay!

In this way, after explaining the “Keertan Bhakthi” along with it’s “parts”, in order to ensure, that this “Keertan Bhakthi” is practiced in the entire Universe. Sri Naarada now says, that the “subject matter” of this Keertan Bhakthi viz. our Lord, should be “described by you”. With this view in mind, the glory and greatness of “Keertan” is reemphasized! — through the following verse.

एतद्भ्यातुरचित्तानां मात्रास्पर्शच्छया मुहुः।

भवसिन्धुप्लवो दृष्टो हरिचर्यानुवर्णनम्॥३४॥

**VERSE 34 Meaning:** “The objects and material pleasures, which progresses and protects “Maya”, have captured the minds of the humans. For these persons, the description of the glory of our Lord’s “Leelas” only, becomes a “boat” for the crossing the ocean of this Samsaara (of births and deaths). (In other words, these persons will get drowned in this ocean. If this “boat” is not available)”

**श्रीसुबोधिनी:** एतद्भीति। मात्रास्पर्शच्छया आतुरचित्तानां हरिचर्यानुवर्णनमेव भवसिन्धुप्लवो दृष्टः। एतदिति। स्वक्रियमाणसमानम्। हीति पूर्वोक्ता हेतव उक्ताः। मां मायां त्रायन्त इति मात्रा विषयाः। तेषामपि स्पर्शमात्रम्। शब्दव्यंगेन च महापातकत्वं सूचितम्। हरिचर्यानुवर्णने न तेषां श्रवणं भविष्यति। अन्यथा महारोगस्य सञ्जातत्वात्क्वापि परलोकसाधने न प्रवृत्तिः। प्रवृत्तावपि तस्य रोगजनकत्वम्। ज्वरमध्ये भक्षितपथ्यादेरिव। श्रवणस्य तु न मात्रासाधकत्वम्। प्राप्तेऽपि विषये इच्छाया निवृत्तित्वात्(?) मुहुरित्युक्तम्। अयं तु सुखेनैव संसारतारको मयैव दृष्टः। साधनतामनूद्य रूपमाह—हरिचर्यानुवर्णनमिति॥३४॥

तस्य दृष्टोपायत्वं वदन साधनान्तराणामतथात्वमाह—

**SRI SUBODHINI:** Due to the desire for the experience of worldly pleasures and material objects, the



minds of the humans have become grossly attached and unhappy. For these persons, the description of the glorious "Leelas" of our Lord only becomes a "safe boat", which would enable them to cross this sorrowful ocean of "Samsaara" — of births and deaths!

The word "Yetat" (like this) is used to indicate "the description of our Lord's "Leelas", like what I have done, is sure to make a person cross the ocean of this Samsaara". The syllable "Hi" (yes, indeed) used in this verse, gives a sense of "certainty" and "surety". The purport of this is, that this path or way, is better than the earlier ones. The word "Mātra", given in this verse, indicates "the protection of Maya" — In other words, the objects and materials, which protect the "Maya" (i.e. progresses and furthers it's cause) are called as "Mātra". By the mere "touch" of these "objects" only, the mind of the humans become attracted and attached to them. Here, the meaning is - like it is not right to touch a "great sinner", in the same way, it is told here, that it is not right to entertain a desire, to touch these material objects and pleasures.

On listening, often (again and again) to the "Leelas" of our Lord, the mind gets interested and involved in listening to them. Due to this, "worldly objects and news" will not be listened to. In this way, as these worldly objects and material pleasures are not "heard" attachment or attraction to them is also averted! Even after all this, if attraction to them persists, then we should conclude, that this person is caught by the dreaded disease of this "Samsaara". When he is in this situation, he will not do even those necessary "efforts", which are required to be done for his sojourn in the "other" worlds, after his death! Like the "food", eaten during

“high fever”, increases the “fever” only, here also, we should understand the plight of this “attached” person too!

The listening of our Lord’s glories will not secure for the devotee, the various objects and material pleasures, as the devotee never gets an opportunity to “listen” about these! Even if a devotee attains material objects, as he has given up his desire for them, once and for all, his mind will no more function, in the direction of these objects and pleasures (this is explained by the word “Muhuhu”). THIS DESCRIPTION OF OUR LORD’S “LEELAS” IS CAPABLE OF ENABLING THE DEVOTEE TO CROSS THE OCEAN OF “SAMSAARA”. “I have seen this actually!” – so said, Sri Naarada!

In this way, after explaining this “way” (Saadhan), Sri Naarada explains its nature and form as “HARI CHARYAANUVARNAM” – it is of the nature of repeatedly describing and singing about our Lord SRI HARI’S LEELAS!

In this way, after explaining the glory of our Lord’s “Leelas”, as a sure path and way for the devotees, Sri Naarada says, that other “Saadhan” (ways and path) are not like this – as per the next verse.

यमादिभिर्योगपथैः कामलोभहतो मुहुः।

मुकुन्दसेवया यद्वत्तथाऽऽत्माऽद्धा न शाम्यति॥३५॥

**VERSE 35 Meaning:** “The mind, which has been injured by the repeated “blows” of both “desire and anger”, can experience ineffable actual peace, only through the worship and service of our Lord Sri Mukunda (Sri Krishna)! This “peace” can never be attained, through the Yogic ways of “Yama and Niyama”!”

**श्रीसुबोधिनीः यमादिभिरिति।** चित्तसाधनार्थमेव योगः प्रवृत्तः। “योगश्चित्तवृत्तिनिरोध” इति। तथापि स्वस्थे चित्ते तत्सम्भवः। प्राणिनां त्वन्तःकरणं मृतमस्ति। कामेन ज्वालितो लोभेन प्लावितः। तस्य हि मृतसञ्जीविकया विद्यया जीवनं भवति। यमादयश्च योगमार्गाः। तत्र यश्चलितुं शक्तस्तस्येष्टसिद्धिः। मुहुश्चाऽयं हत इति कामलोभपरवशत्वम्। उभयोर्बीजमन्तः क्रोधादेर्बहिरिति तयोर्ग्रहणम्। संसारमग्नानां मोक्षदातृत्वान्मृतसञ्जीवकत्वं मुकुन्दत्वम्। सेवा तु रोगनिवर्तिका। श्रवणेन चाऽन्तः प्रविशति भगवान्। तत्र चित्तं सेवां भावयति। अतः श्रवणप्रकरणेऽपि सेवोक्ता। यद्यपि भगवदाश्रितो योगोऽपि क्रमेण तथा करोति। सेवा त्वद्धा साक्षात्। योगसेवापेक्षयाऽपि योगेश्वरसेवाया उत्तमत्वात्। **आत्मेति।** सजातीयस्य शीघ्रशामकत्वमित्यन्तः-करणस्याऽऽत्मपदप्रयोगः॥३५॥

इतोऽपि किञ्चिद्रहस्यं भविष्यतीत्याशङ्क्योपसंहरति—

**SRI SUBODHINI:** “Yoga” has been hailed as the “path” for purifying the mind. As it has been said in the “Yogasutras of sage Patanjali” — “YOGA CHITHAVRITHI NIRODHAA” — But this “Yoga” can be successfully practiced only by that person, whose mind is healthy and good. The mind of every “being” is dead, as it has been burnt by the fire of “desire” (Kaama), and the same has been taken away by the flood of attachment and desire for “wealth” (i.e. all types of attachments). When the mind is “dead” like this, only the knowledge of “reviving the dead” (MRITA SANJEEVANI VIDHYA) can redeem this mind.

“Yama” and “Niyama” are the “Yogic” ways. The adept, who treads these two paths, sincerely, achieves his goals. But, reference here, is made to those, whose minds have been pushed down (weighed down) by the twin factors of “desire” and “attachment” (Lobha). The

"seed" of both these "desire" and "attachment" are always "inside" of everyone. The seed of "anger" etc. is situated "outside" oneself. Hence, the inner mind is corrupted by desire and attachment only. That is why, in this verse, both of these "negative qualities" have been referred to.

OUR LORD SRI MUKUNDA CONFERS "MOKSHA" ON THOSE, WHO ARE SUBMERGED IN THIS "SAMSAARA". HE CAN REVIVE THE "DEAD". HIS WORSHIP AND SERVICE IS CAPABLE OF CURING THE DISEASE OF BOTH "DESIRE" AND "ATTACHMENT". ON JUST LISTENING TO HIS "LEELAS", OUR LORD ENTERS INTO THE MIND OF THIS DEVOTEE. WHEN OUR LORD ENTERS INTO THE MIND OF THE DEVOTEE, THEN, THE DEVOTEE GETS LOVE AND DEVOTION TO WORSHIP AND SERVE OUR LORD! IT HAS BEEN, THEREFORE, SAID RIGHTLY, THAT HAND IN HAND WITH "LISTENING" OF OUR LORD'S "LEELAS", HIS WORSHIP AND SERVICE ALSO SHOULD BE DONE TOGETHER!

Though the traditional path of "Yoga" done with a view to realize our Lord is known to make the mind attain "peace, the twin factors of loving worship and service of our Lord makes the devotee "peace" itself and not make him "peaceful" only! IT IS BETTER TO DO WORSHIP AND SEVA OF OUR LORD, WHO IS THE "YOGESA" - LORD OF ALL YOGAS - THAN SERVE AND FOLLOW "YOGA" ONLY! In other words, usually the votary, who does "Yogic practices" serves only the "Yoga" itself, and the devotee, who serves and worships our Lord does the Seva of "Yogesa" - our Lord who is the Lord of all yogas!

In the verse, the word “Aatma” is used with the meaning of “inner mind” (Antahkaran). The purport is, that both the “inner mind” and our “Lord” are called as “Aatma”, and the “inner mind” is of the same nature and kind like our Lord — as the aspect of “Aatma” is present in both of them. In view of this “same and akin” nature, through the worship and service of our Lord, the “inner mind” becomes very peaceful, very quickly!

Perhaps, there is something more, which is “secret”. With this in mind, the topic is being concluded through the next verse.

सर्वं तदिदमाख्यातं यत्पृष्टोऽहं त्वयाऽनघ।

जन्मकर्मरहस्यं मे भवतश्चाऽऽत्मतोषणम्॥३६॥

**VERSE 36 Meaning:** “Oh sinless Sri Vyaasji! I have answered all your questions. I have also told you regarding my birth and the secret of my spiritual “efforts” (Saadhana). I have also conveyed to you the way towards your own spiritual fulfillment in your “Aatma”!”

श्रीसुबोधिनी: सर्वं तदिति। स्वत एव नारदो महानिति लोके प्रसिद्धिः। मया त्वेतावान् क्लेशोऽनुभूत इति रहस्यम्। तवाऽपि चित्तोद्वेगे हेतुरुक्तः सर्वत्र भगवान् हेतुरिति। कथने हेतुः—आत्मतोषणमिति। भगवत्प्रातिहेतुरन्तः—सुखजनकं वा॥३६॥

नारदस्याऽद्याऽपि साधनपरत्वमिति ख्यापयितुमाह—

**SRI SUBODHINI:** “In this world, people say, that Sri Naarada had become “Mahaan” (a noble saint) by himself i.e. automatically. But I would tell you, that I have attained this status only, after undergoing several difficulties. This is the only secret! I have described the cause of the distress and unhappiness in your mind. In other words OUR LORD IS THE CAUSE OF/FOR EVERY-

THING! The reason for my telling you all this is "AATMATOSHANAM" — On listening to all this, you will attain intensive love and liking for our Lord! The "listener" will, after hearing about my "life history", that due to the grace of our Lord, Sri Naarada, who was a son of a Sudra woman had attained the most exalted "status" of being the son of Lord Brahma! Not only this, WHENEVER, SRI NAARADA DESIRED, HE WAS ABLE TO GET THE "DARSAN" OF OUR LORD! HENCE, THE "RESULT" OF OUR LORD BECOMING VERY HAPPY IS INDEED VERY "GLORIOUS" (MAHAAN). THUS, AN IDEAL DEVOTEE SHOULD LOVE OUR LORD AT ALL TIMES AND ABOVE EVERYTHING! The word "AATMATOSHANAM" would also mean, the bliss and joy, which the "Aatma" (inner mind) attains, due to the love for our Lord!

It is said, through the next verse, that Sri Naarada is still doing "Saadhana" (spiritual practices) to please our Lord.

सूत उवाच—

एवं सम्भाष्य भगवान्नारदो वासवीसुतम्।

आमन्त्र्य वीणां रणयन्त्रयौ यादृच्छिको मुनिः॥३७॥

VERSE 37 Meaning: "Sri Soota said, "Oh sage Sounaka and other noble saints! After telling like this to Sri Veda Vyaasa, the celestial sage Sri Naarada, took permission from Sri Veda Vyaasa to depart! He now began to play his "Veena" singing our Lord's holy names and "Leelas", and went away to roam around this Universe. Being "unselfish" in his motive, he was eager to confer "Hari Bhakthi" on everyone!"

श्रीसुबोधिनी: एवमिति। भगवानिति। प्रत्युपकारानेक्षा। वासवीसुतमिति अनुगमनाद्यभावात्। पूर्वोक्तं सम्भाषणशेषत्वेनाऽनूद्य, आमन्त्र्य गच्छामीत्युक्त्वा,



भक्तिमार्ग एव मार्ग इति ख्यापयितुं वीणां रणयन्ययौ। यादृच्छिक इति पुनरागमनसम्भावनाऽभावः। मुनित्वात्कार्यं सर्वं कृत्वा गतः॥३७॥

गते तु तस्मिन्नस्याऽपि हृदये भक्तिमार्गः समागत इत्यभिप्रायेण नारदवर्णनमाह—

**SRI SUBODHINI:** After holding the “dialogue” in this way, Sri Naarada went away. Sri Naarada is our Lord Himself, and as such, he never expected anything in return to be done by Sri Veda Vyaasa! AS OUR LORD HAS EVERYTHING IN HIM. Our Sri Mahaprabhuji says here, that Sri Veda Vyaasji did not follow him to see him off! This lack of “courtesy” is told here, through the words “that Vyaasji, the son of Vaasawi! (This is a very subtle interpretation.)

Whatever was explained by Sri Naarada, as part of his “dialogue” was completed now, with the giving of the “meaning” of whatever was told. Sri Naarada told, “I am now departing” and with a view to, once again, explain this path of “Bhakthi”, Sri Naarada began to play his “Veena” i.e. he went away singing the glory of our Lord Sri Krishna! Sri Naarada is unselfish and has no “demand” on anyone! Hence, he may not come again! Moreover, Sri Naarada is a Muni — contemplative by nature and through this, he had clearly realized the “anxious and unhappy” state of Sri Veda Vyaasa. He went away, after doing whatever was required to remove the sorrow of Sri Veda Vyaasa.

On the departure of Sri Naarada, the dawn of the pure path of “Bhakthi” happened in the heart of Sri Veda Vyaasa. With this in view, through the next verse, Sri Veda Vyaasa is now speaking about the “glory” of Sri Naarada.

अहो देवर्षिर्धन्योऽयं यत्कीर्तिं शार्ङ्गधन्वनः।

गायन्माद्यन् गिरा तन्त्र्या रमयत्यातुरं जगत्॥३८॥

**VERSE 38 Meaning:** “Everyone always desires only for their own individual happiness! But Sri Naarada always desires for the happiness and welfare of all others! Due to this, Sri Veda Vyaasa says, with astonishment in his heart. “This celestial sage Sri Naarada is indeed very fortunate and glorious! He always sings the glory of the fame of our Lord! He is always happy and cheerful and confers happiness and comfort, by singing the “Keertan”, through his Veena, on this sorrowing Universe, affected by the “triad-sorrows” (Taapatrayam).”

श्रीसुबोधिनीः अहो इति। देवर्षिरिति दृष्टफलसिद्धिः। गायन्माद्यन्त्रिति स्वतन्त्रभक्तिः। अयमेव परोपकार इति ज्ञातवान्। तदाह—रमयतीति॥३८॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मज श्रीवल्लभदीक्षित-  
विरचितायां प्रथमस्कन्धे षष्ठोऽध्यायः॥६॥

**SRI SUBODHINI:** Sri Naarada became a “celestial sage” (Devarshi) through his “Bhakthi” to our Lord! In fact, his becoming the “celestial sage” itself is the “result” of “Bhakthi” to our Lord! Through the two words of “GĀYANMAADHYAN”, it is said, that Sri Naarada went away, while very freely expressing his “Bhakthi” to our Lord (i.e. without shame or restrictions). Sri Naarada always gave “Upadesa” (spiritual instructions) through his “Keertan” of our Lord’s “Leelas” and glory. He desired that “EVERYONE SHOULD SERVE AND WORSHIP OUR LORD LIKE ME”. In this way, Sri Naarada benefited the entire Universe. This is the purport of the words used in this verse viz. “He made the entire suffering Universe, very happy” (RAMAYATHYATURAM JAGAT).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 6 of Canto I of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं-प्रथमस्कन्धं - सप्तमोध्यायं ॥

## SRI BHĀGAVATAM - CANTO 1, CHAPTER 7

एवं त्रिभिर्मध्यमस्य स्वातन्त्र्येण निरूपणात्।

नारदव्याससंवादं निरूप्याऽथोत्तमाऽभिधा॥१॥

त्रयोदशभिरध्यायैः साधकोऽयं प्रजापतिः।

स्वतन्त्र उत्तमस्यैव साऽधिकोऽयं निरूप्यते॥२॥

द्वादशांगैश्च सहितो ह्यधिकारो निरूप्यते।

हेतुः षड्भिर्विरक्तिश्च तथा स्वातन्त्र्यमन्तिमे॥३॥

हेतुस्तु द्विविधः प्रोक्तः सामान्यः स त्रिधा मतः।

विशेषः पञ्चधा प्रोक्तः सप्तमे त्रितयं जगौ॥४॥

अत्र ह्युत्तमोऽधिकारो निरूपणीयः स्वतन्त्रतया कथाश्रवणकीर्तनरूपः। स च हेतुवैराग्याभ्यां सहित उत्तमो भवति। हेतुर्भगवान्महता क्लेशेन भागवतश्रोतारं पालितवान्। यस्तु सर्वोत्तमः, सर्वमृग्यः, सर्वेषां मुक्तिदाता, सर्वेषां ज्ञानदः, सर्वेषां सर्वदुःखनिवृत्तिपूर्वकभक्तिप्रदो, भक्तमनोरथपूरकश्च, स स्वयमुद्यम्य महता प्रयत्नेन यं पालयति स मूलतो भागवतश्रवणे मुख्याधिकारी। एवं षड्भिरध्यायैर्निरूप्यते। यस्याऽधिकारी निरूपणीयः प्रथमं स निरूपणीयः। तद्वक्ता च। अतः सप्तमेऽध्याये भागवतोत्पत्तिप्रवृत्ती भक्तानां मनोरथपूरणं च निरूप्यते। तत्र प्रथमं शौनको भागवतोत्पत्तिप्रश्नमाह—

शौनक उवाच—

**KĀRIKAAS 1 to 4 Meaning:** “In this way, through 3 chapters, after explaining, in an independent way (i.e. stand-alone), the “middle order division”, in which the “dialogue” between Sri Naarada and Sri Vyaasji was described, now, the “Highest order divisions” are described in 13 chapters! Doubt arises, as to how this “division” is considered as the “best”? On this, it is said, that in this division, our Lord protects, from all sides, the “common ordinary” people, as they were pitiable and humble and deserved His compassion! Our Lord is the inspirer of everyone, and always beneficial to everyone! Due to this, this division of chapters are considered as conferring the highest “deserving” status (UTTAMADHIKAARA). Moreover, the listening of our Lord’s “stories” (Katha) and “Keertan” (singing) of His glory are also explained as “free and independent”. Due to this reason also, this “division” is considered as the “best”. In this way, due to these two reasons, this division of chapters, is hailed as the “best and the highest”.

Even though in the “middle order division” of chapters also, the efforts were crowned with “results”, only through our Lord, even then, as Sri Naarada was not considered as a “humble, pitiable common person”, our Lord, who is protector of all persons (including all ordinary common suffering humble persons) is not also considered as the “doer” himself.

In the “first division”, there is no freedom or independence for the “deserving” nature. In this third division (which is considered as the “best”), our Lord, being the master and Lord of everyone, becomes the

“doer or facilitator” (Saadhak). The “authority” of both the “speaker and hearer” is free and independent. Due to this, this division of chapters are considered as the “best”.

This “authority” is described as having “12 parts” and due to this, there are 13 chapters on this “division”. 6 chapters described the cause and nature of this “authority”, and the other 6 chapters describe the aspect of “detachment” (Vairagyam). In the last chapter (13<sup>th</sup>) the free and independent status of “authority” is described (authority, here, means the “deserving” nature).

From the 6<sup>th</sup> chapter onwards, till the 12<sup>th</sup> chapter, the purpose is explained in 6 chapters. This “purpose” is classified as “ordinary” and “special”. The “ordinary purpose” is of 3 kinds, and the “special purposes” are 5 in number. The three types of “ordinary” purpose are described in the 7<sup>th</sup> chapter, and in the remaining 5 chapters, the 5 different types of “special” purposes, are described.

A doubt arises here. The “purpose” is described in 6 chapters — the “ordinary” purpose being 3 types and the “special” purpose being 5 in number. In this way, there are “eight types” (5 + 3), and normally all these should have been described in 8 chapters. Answering this, it is said, as follows.

In the 7<sup>th</sup> chapter, the tasks of origination of Sri Bhagavatam, its prevalence and the fulfillment of the “wishes” of the devotees of our Lord have to be completed. For this sake, Aswathaama was released, and the “wishes” of Bheema, Draupadi and others were

fulfilled. These are the three "ordinary" purposes specified in the 7<sup>th</sup> chapter.

Though, the fulfillment of the "wishes" of our Lord's devotees is considered as a "special main purpose", even then, as this involved the protection of the body only, this event has been treated as an "ordinary purpose" only!

In this "division", it was felt necessary to describe, in an independent and free way, the highest "deserving" nature of listening to the "stories" of our Lord and its "Keertan"! But, when this "deserving authority" become joined with a deep sense of detachment (Vairagyam) and a "purpose" (Hetu = worship and service of our Lord), then only it becomes of the "highest" order! The main purpose or goal is our Lord only, and our Lord had protected king Parikshit from a grave danger, as he would become the "greatest" listener of Sri Bhagavatam! OUR LORD IS THE "BEST OF EVERYONE" (SARVOTHAMA). This is the purport of the 12<sup>th</sup> chapter. HE IS THE "BEST" TO BE KNOWN FROM EVERYONE. This is what is opined in the 11<sup>th</sup> chapter. HE IS THE GIVER OF LIBERATION TO EVERYONE. This is the purport of the 10<sup>th</sup> chapter. HE IS THE GIVER OF "JNANA" TO EVERYONE. This is the purport of the 9<sup>th</sup> chapter. HE IS THE REDEEMER OF SORROW OF EACH AND EVERY ONE AND GIVER OF BHAKTHI TO THEM. This is what is told in the 8<sup>th</sup> chapter. HE IS THE FULFILLER OF ALL THE DESIRES OF HIS DEVOTEES. this is the purport of the 7<sup>th</sup> chapter. WHEN THIS MOST GLORIOUS LORD PUTS HIS OWN "GREAT" EFFORTS TO PROTECT A DEVOTEE, THEN WE SHOULD UNDERSTAND, THAT THIS DEVOTEE IS



THE “BEST” OF “DESERVING” PERSONS, TO LISTEN TO THIS “MAHA BHAGAVATAM”. In this way, 6 chapters have been used to describe all the above.

It is necessary to explain the “best deserving” person to listen to this Maha Bhagavatam. Hence, it is necessary to describe in the first instance, both the “Bhagavatam” and its “speaker” (Vaktha). Hence, in the 7<sup>th</sup> chapter, the origin of Sri Bhagavatam, its spread and also a description of the fulfillment of the “wishes” of the devotees of our Lord, is being explained. Of these, Sage Sounaka, in the first instance, asks a question on the “origin” of this Maha Bhagavata Purana.”

निर्गते नारदे सूत भगवान्बादरायणः।

श्रुत्वा तु तदभिप्रेतं ततः किमकरोद्विभुः॥१॥

**VERSE 1 Meaning:** “Sage Sounaka asked, “On the departure of Sri Naarada from the hermitage of Sri Veda Vyaasa, what did sage Badarayana (Vyaasji) do, especially after hearing the advice of Sri Naarada?”

श्रीसुबोधिनी: निर्गत इति। भगवानिति सहजशक्तिः। बादरायण इत्यागन्तुकतपश्शक्तिः। बदरफलेन वर्त्तमानो बादरायणः। तदभिप्रायं भगवद्गुणानां याथात्म्यप्रतिपादकग्रन्थकरणम्॥१॥

नारदवचनानन्तरं भगवदिच्छानिर्द्धारार्थं समाधिं कृतवान्। तत्र शुद्धे देशे भगवदाविर्भावः शुद्धिश्च देवयजन इति व्यासनिवासस्थानस्य देवयजनत्वमाह—

**SRI SUBODHINI:** In the verse, Sri Veda Vyaasa has been called as “Bhagawan”. Through this, it is explained, that Sri Veda Vyaasa had natural “powers”, as he also had our Lord’s “6 opulences”! The name “Bādarayana” denotes, that Sri Veda Vyaasa had eaten the fruits of the “Badari” tree, and done his penance, and this penance had endowed him with the power to foresee

the coming events! Sri Naarada told/advised Sri Veda Vyaasa to make a "treatise, which would explain the virtues of our Lord, in a real way (i.e. as they are)". The question of sage Sounaka is, as to what did Sri Veda Vyaasa do, after listening to this advice of sage Naarada?

After listening to the words of Sri Naarada, with a view to understand the desire and will of our Lord, Sri Veda Vyaasa went into deep "Samaadhi"! In a pure place, our Lord's manifestation does take place. Wherever, the sacrifices are done by the celestial deities, this place, is considered as pure. Due to this, the place, where Sri Veda Vyaasa stayed, was of the divine nature of that place, where the celestial deities did their "sacrifice" — as per the next verse.

सूत उवाच—

ब्रह्मनद्यां सरस्वत्यामाश्रमः पश्चिमे तटे।

शम्याप्रास इति प्रोक्त ऋषीणां सत्रवर्द्धनः॥२॥

**VERSE 2 Meaning:** "Sri Soota said, "Where the study of the Vedas was taking place, and where the Brahmins were residing — this is the holy western banks of the sacred Saraswati river, where Sri Veda Vyaasji's "Aashrama" by the name of "Samyapraasa" was situated. This hermitage was always holy with the performance of sacrifices by great sages and Saadhus!"

**श्रीसुबोधिनी:** ब्रह्मनद्यामिति। सामीप्ये सप्तमी। ब्रह्मदैवत्यां सरस्वत्यामिति तत्रैव वेदादिविद्यास्फूर्तिः सहजा। पश्चिमे तट इति। पुरतो नदी देवयजने भवति। पुरो हविश्च। तदेवयजनम्। किञ्च। शम्याप्रास इति प्रोक्तः। शम्या प्रास्यते अस्मिन्निति शम्याप्रासः। तदग्नेः प्रियं धाम भवति। तदैवाग्निः स्वस्थानादाशम्याप्रासादपक्षा(?) इति। यदि परस्तरामपक्षायेदिति(?) वा। शम्या प्रास्यते अस्मादिति वा। तस्य स्थानस्य बलमाह। ऋषीणां सत्रं

वर्द्धयतीति॥२॥

एवं देवयजनत्वं निरूप्य तत्र व्यासस्य समाधिमाह—

**SRI SUBODHINI:** The word “Brahma” used here, denotes the Vedic Brahmins and penance. Virtuous Brahmins were living on the banks of this river, and the study of the Vedas was taking place at all times. They were also doing penance. That is why, the holy Sarāswati river has been called as “Brahmanadi” (Brahma river). Nearby, was the hermitage of Sri Veda Vyaasa, and the Vedic learning was getting “inspired” and practiced, automatically, at this holy place. On the western banks of this river, there was a place, where the sacrifice to please the celestial deities was being done. Usually the place, which is situated opposite to a river, and where the “oblations” are offered to “fire” in a sacrifice, is called as “Devayajan” and this place was also called as “Samyapraasa”. The purport of this “word” is this: The weapon, in the form of a mace, made up of one piece of wood — known as the weapon for the “sacrifice”. The wood used is “Sami”, and this place has taken the name from this type of wood. This weapon is thrown as far as possible, with great power, and the place, where this falls is called as “Samyapraasa”. This “place” is ideal for the performance of sacrifices especially of “Gaarhyapathya” fire! When a place becomes an ideal place for the performance of these “fire” sacrifices, then, this fire of “Gaarhyapathya” is flung in such a way, through the “Sami” wood, that, this fire emerges out of it’s own fire pit, in the form of fire sparks, which fall in the new place, by themselves! If this fire falls in a different place, the latter place is also called as “Samyapraasa”. Alternately, the place, from where this

“fire” is flung out, is also called as “Samyapraasa”. The power of the place is being told, that this place. inspires and progresses the sacrificial actions of the sages. This was the place, where our Sri Veda Vyaasji had this “hermitage”.

After describing this place as “Devayajana”, it is further told, that Sri Veda Vyaasa did his “Samaadhi” in this place only — as per the next verse.

तस्मिन् स्व आश्रमे व्यासो बदरीषण्डमण्डिते।

आसीनोऽप उपस्पृश्य मनः प्रणिदधौ स्वयम्॥३॥

**VERSE 3 Meaning:** “This hermitage of Sri Veda Vyaasa, was looking very beautiful, through the cluster of Badari trees, and which gave the highest “bliss” (Paramaananda). Here, Sri Veda Vyaasa, after performing his ablutions sat quietly, and made the mind fixed and one pointed by himself.” (i.e. due to his efforts).

श्रीसुबोधिनी: तस्मिन्निति। स्व आश्रम इति। अपराधीनत्वेन निर्भयचित्तप्रसादेहेतौ। व्यास इत्यधिकारी। बदरीखण्डमिति(?)वा पाठः। बदरी अमृतदरी परमानन्ददायिनी। तस्याः षण्डः समूहः। खण्डो वा। तेन च मण्डिते। अनेन तपःस्थान मोक्षस्थानं च तदिति सूचितं भवति। तस्मिन्नासीनः। सर्वदेवताप्रसादाय चाऽऽचमनम्। “यत् त्रिराचामति तेन ऋचः प्रीणाती”ति श्रुतेः। योगेन साधितं मनः। तदुक्तमार्गव्यतिरेकेण स्वतन्त्रतया यदत्र भगवतोऽभीष्टं तस्फुरिष्यतीति बुद्ध्या स्वयं मनः स्थिरीकृतवान्॥३॥

तदा समाधिभाषाविषयाः पदार्था स्फुरिता इति तान्वर्णयितुं प्रथमं तदाधारं वर्णयति—

**SRI SUBODHINI:** “Badari” also means the “cave of nectar”, which showers the highest “bliss” on everyone! This place was infested with such beautiful caves made up of this “Badari” trees! The ordinary

meaning is the 'Badari fruit', eating which, the sages were doing penance at that place. The spiritual meaning of the word "Badari" is this. The syllable "Ba" means "nectar" and "Dari" means "cave". In other words, there were "caves" in this place, which were capable of conferring "Moksha" (liberation) to those, who do the "penance" there! IN THIS WAY, IT BECOMES CLEAR THAT THIS PLACE WAS FOR PENANCE AND "MOKSHA" (LIBERATION).

Here, having seated in this place, Sri Veda Vyaasa, with a view to please all the celestial deities, performed his "ablutions" (Aachamanam). It is said in the Vedas, that by doing this "Aachaman" thrice, all the Vedic Manthras, and their presiding celestial deities get pleased (YAT TRIRAACHAAMATI TENA RICHAHA PREENAATI).

Sri Veda Vyaasa now made his mind fixed and one pointed with the thought, that our Lord would inspire him, if there is any other path or way liked by our Lord, different from the one advised by sage Naarada.

Then, the descriptive materials of Sri Bhagavatam came as "inspired" into the mind of Sri Veda Vyaasa. With a view to describe them, the basis of these "materials" viz. the mind, is being described, through the next verse.

**भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले।**

**अपश्यत्पुरुषं पूर्णं मायां च तदुपाश्रयाम्॥४॥**

VERSE 4 Meaning: "Sri Veda Vyaasa saw in his one pointed and fixed mind, which has been totally purified through the Yoga of Bhakthi, (through which the mind itself had become pure, virtuous and exalted)

our Lord Sri Purushothama and also His subservient “Maya” power.”

**श्रीसुबोधिनीः भक्तियोगेनेति।** वायुवशात्स्थिरीभूतञ्चेद्योगमार्गो, भक्तिमार्गेण स्थिरीभूतञ्चेन्नारदवद्भगवत्स्फूर्तिरिति तदाह—**भक्तियोगेनेति।** निःकामत्वादमले। तत्र यददृष्टवांस्तदाह—**अपश्यदिति** द्वयेन। **साकारं ब्रह्म शुद्धं हि माया तच्छक्तिरुत्तमा।** तथा सर्वत्र सम्मोहः साक्षाद्भक्तिश्च मोचिकेति। पूर्णं पुरुषं पुरुषोत्तमम्। जीवराशिभिराकीर्णं ब्रह्माण्डकोटिभिर्वा। मायां चाऽपश्यद्भगवदेकशरणाम्॥४॥

तस्याः कार्यं चाऽपश्यत्—

**SRI SUBODHINI:** If the mind gets fixed through the power of “wind” (Pranayaama), then this is the path of Yoga. But, if the mind becomes one pointed, through the path of “Bhakthi”, then like, in the case of Sri Naarada, the manifestation of our Lord takes place. That is why, it is said here, that Sri Veda Vyaasa had made the mind one pointed through the path of Bhakthi — through which, the mind became “desireless and pure” (NISHKAAMA AND NIRMAL). The word “he saw” (Apasyat) is used to indicate, what was actually seen by Sri Veda Vyaasa, in his mind!

What did sage Veda Vyaasa see? In his “Samaadhi” he saw the pure, form of “Brahman” (SUDDHA SAAKAAR BRAHMAN) and also its great power viz. “Maya” — through which “power” only, there is “infatuation” everywhere. He saw this “Maya”, and the divine factor of “Bhakthi”, (devotion) which gives everyone the “liberation” (Moksha). This “Bhakthi” is the power of the Lord, which liberates everyone, from the power of our Lord’s “Maya”! HE SAW, THAT IT IS OUR LORD’S “BHAKTHI”, WHICH CAUSES AND ENSURES THE LIBERATION OF THE “JEEVA”!



In this verse, the word “Purusham” (primordial person) has been used. The word “Purusham” is explained as “Puraa Aaasa” i.e. the one Lord, who is there, as the first one — before anyone else! If this word itself conveys the meaning of Sri Purushothama — our Lord Sri Krishna, why then, the additional word “Poornam” (total) has been used? On this, it is said, that this word “Poornam” has been used to indicate that OUR LORD HAS PERVADED THE ENTIRE GAMUT OF ALL THE “JEEVAS”, AND ALSO IN THE CRORES OF UNIVERSES CREATED BY HIM! — POORNAM PURUSHAM PURUSHOTHAMAM — Shri Veda Vyaasa saw our Lord Sri Purushothama and His “Maya” power, which is always under the control of our Lord, having taken refuge in Him only!

Sri Veda Vyaasa saw the “task and work” of this “Maya” power of our Lord — as said, in the next verse.

यया सम्मोहितो जीव आत्मानं त्रिगुणात्मकम्।

परोऽपि मनुतेऽनर्थं तत्कृतञ्चाऽभिपद्यते॥५॥

**VERSE 5 Meaning:** “The Jeeva, though naturally free and separate from the thralldom of “Maya”, but being infatuated with the power of our Lord’s “Maya”, regards itself as “gross”, (Jada) infested with the three qualities of Satwa, Rajas and Tamas. Through the “ego” originated by these three qualities, the “Jeeva” goes through this “Samsaara” of both births and deaths.”

श्रीसुबोधिनी: यया सम्मोहित इति। यद्यपि प्रपञ्चोऽपि तस्याः कार्यं तथापि तत्र करणत्वेन तस्या अन्वयः। सम्मोहने तु कर्तृत्वेन। स्वातन्त्र्यात्। अतस्तदेवाऽऽह—ययेति। वस्तुतो जीवोऽपि ब्रह्मैवेति परोऽपि प्रकृतेर्नियामकोऽपि

त्रिगुणात्मकं गुणत्रयभावापन्नं जडरूपं मन्यते। तत्कृतं चाऽनर्थं जन्ममरणादि प्राप्नोति॥५॥

तत्र निस्तारोपायं चाऽपश्यदित्याह—

**SRI SUBODHINI:** Though, this entire “created Universe” is the “task” performed by our Lord’s “power of Maya”, even then, in the origination of this Universe, this power of “Maya”, is only like the “stick” used to make the “mud pot” by a potter! It has no “freedom” to do this “task” of creation of this Universe, and hence “Maya” power is not the “doer” (Karthri)! (OUR LORD IS!) Only, as it has the power to infatuate, it is the “doer” up to this extent and limit only. Our Shri Mahaprabhuji pointing out the grammatical use of these words, emphatically declares, that THE MAYA’S ROLE AS THE “DOER” IS CRIBBED AND CONFINED TO “INFATUATING” THE “JEEVAS” ONLY! NOTHING MORE! A real “doer” is always independent and free. The “Jeeva” is a part (Amsa) of Brahman, (our Lord) and due to this JEEVA IS BRAHMAN ONLY! (JEEVOPI BRAHMAIVAITI).

Though the “Jeeva” is Brahman only, and though, it is supposed to be the controller of “Prakruti” (nature), it accepts the “three-quality-prone gross body” as its own, in an undivided way! This leads to its identification with the body, and it attains and experiences the factors of births and deaths, which are the consequences of accepting oneself as being under the control of the three “Gunas” (qualities) of Satwa, Rajas and Tamas!

Sri Veda Vyaasa saw the “way out” of the thralldom of “Maya” also — as per the next verse.

अनर्थोपशमं साक्षाद्भक्तियोगमधोक्षजे।

लोकस्याऽजानतो विद्वांश्चक्रे सात्त्वतसंहिताम्॥६॥

**VERSE 6 Meaning:** “Sri Veda Vyaasa saw also the path of Bhakthi to our Lord, which can destroy the sorrow of both births and deaths. On seeing all this, and thoroughly understanding all this personally, Sri Veda Vyaasa, with a view to benefit this entire Universe, and its people, who are not aware of these truths, made this holy treatise of Srimad Bhagavatam.”

श्रीसुबोधिनीः अनर्थोपशममिति। ज्ञानकाशया मायया मोह इति न ज्ञाने विश्वासः कर्तुं शक्यः। ननु साधनैरुत्पन्नं ज्ञानमकस्मादुत्पन्नं मायेति सन्देहो न भविष्यतीति चेन्न। साधनानामपि द्विरूपत्वात्। कात्स्न्येनाऽनि-  
भव्यक्तत्वादिभिस्तन्निर्णयेऽपि न साक्षात्तस्याऽनर्थनिवर्तकत्वम्। यथा दर्पणे मुखं नास्तीति प्रतीतिदाढ्येऽपि दर्पणरूपदोषस्य विद्यमानत्वात्कदाऽपि न मुखाभावप्रतीतिः। दर्पणाभावश्च न ज्ञानसाध्यः। तथा मूलभूताया मायाया विद्यमानत्वान्न कदाऽप्यनर्थनिवृत्तिः। शास्त्रप्रामाण्येन ससाधने ज्ञानेऽपि जाते पुनर्यायया मोहः। “ज्ञानिनामपि चेतांसी”ति वाक्यात्। शास्त्रं तु भक्तिद्वारा साधकं वदति। साक्षाद्भक्त्या वा अनर्थनिवृत्तौ ज्ञानमिति। “मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते”। एवकारेण सर्वेषामनुपायत्वमाह हि। अतः साक्षादनर्थनिवृत्तिहेतुर्भक्तिरेव। दृष्टे सा लौकिकी कर्म वेति तद्व्यावृत्त्यर्थम्—अधोक्षज इति। इन्द्रियातीते भक्तिः शास्त्रीयैव। अनेन वस्तुत एवमेव पदार्था नाऽन्यथेति बोधितम्। अन्यथापदार्थनिरूपणं तु ऋषीणां बुद्धिदोषात्। योगोऽपि राजसादिभिस्तद्भावापन्न इति न वस्तुयाथात्म्यं बोधयति। अन्यथा विवादो न स्यात्। तस्माद्भगवद्वाक्येन वेदेन वा संवादो योगजधर्मः पदार्थायाथात्म्यं बोधयति नाऽन्यः। तस्मान्नारदवाक्येन फलसंवादिना भगवद्वाक्येन संवादियोगात्प्रमाणमिति ज्ञात्वा अजानतो लोकस्याऽर्थं स्वयं युक्तिसहितं ज्ञात्वा सात्त्वतसंहितां भगवत्प्रोक्तपदार्थप्रतिपादिकां वेदत्वाय संहितां चक्रे॥६॥

ननु किमनया संहिताया। पदार्थज्ञानैर्वा किम्। साधनकथनेऽपि प्राणिनां तथाऽधिकाराभावाद्व्यर्था संहिता। इत्याशङ्क्य तस्याः फलमाह—

**SRI SUBODHINI:** A doubt arises here, that “infatuation” occurs only, due to “ignorance” (Avidhya) and this “ignorance”, it is said, can be removed only through “Jnana” — Hence it was appropriate to speak of “Jnana” as the destroyer of “ignorance”. How come, now, “Bhakti” has been told to be the remover of “ignorance”? Our Shri Mahaprabhuji says, answering this, that ‘Jnanakāsāya’ — i.e. “infatuation” occurs only, when it is given power by “Jnana”, and due to this “relationship”, it is indeed very difficult for us to believe, that “Jnana” only can redeem us from this ocean of births and deaths.

Another doubt arises here. “Jnana” dawns only through spiritual “Saadhan” (practices), and “Maya” is “accidental”, and through this essential “difference” between these two, doubt, about their respective nature, should not arise in a thinking mind! This is answered by telling, that “spiritual practice” (Saadhan) is also of two kinds. The creation, which takes place during the “dream” state is mere “Maya” only. The power, which puts the other in “infatuation” is called as “Maya”. Like the “creation” made through “magic” is an “illusion” (Mithya) only, in the same way, the “creation during the dreams” is also an illusion — as an object is seen as present, at a particular time and place! In other words a “product of Maya” is a “non-entity” or an illusion only! The devotee, who has attained a “body”, in which he can undertake to do “spiritual efforts” cannot be affected by the “qualities and blemish” of “Maya”. This goes to prove also, that “Maya” shows the “illusion” and “Jnana” shows the “real ones”. This “Jnana” cannot remove or redeem the cycle of births and deaths, as “Maya” is present in this “Jnana”, and when “Maya” is present, there is bound to be births and deaths. Like

a person knows clearly, that his face is not inside the "mirror", when he sees himself in a mirror, even then, because of the presence of the mirror, no one can say, that at no time, there is no "face" in the mirror (as no sooner the man sees the mirror, the face also is seen instantly). In the same way, because of the presence of "Maya", even though "Jnana" is present, the blemish of "births and deaths" will continue to exist. Like the knowledge of the mirror cannot remove the existence of the mirror completely, in the same way, "Maya" also does not cease to exist through knowledge or Jnana. Thus, till "Maya", which is the cause for both births and deaths is present, no one can get out of the "blemish" of births and deaths. Hence, it is necessary to end "Maya" which causes "ignorance" and "Jnana" or "knowledge" is not the way to end "Maya".

Another doubt arises here. Usually the cycle of "births and deaths" occur, due to "infatuation", and if this "infatuation" is crossed over through "Jnana", then even if the power of "Maya" is present, it cannot harm this person. Moreover, the scriptures also say, that "Jnana" removes and ends the cycle of births and deaths also. If we do not accept this, then, these scriptures will no longer be the proof and evidence. Answering this, it is said, that even if a person is able to have "Jnana", as per the "Saadhana" prescribed in the scriptures, even then, we have seen, that these persons being led away by the "Mayik" power of infatuation. Like our Lord has told in the Gita that, "The power of Maya of our Lord can infatuate even the mind of the "Jnanis" (JNANINAAMAPI CHETAAMSI), through its power." Hence, it is necessary to see, that the hold and power of Maya, is ended totally.

In the scriptures, the removal of ignorance through Jnana has been explained. But the REAL PURPORT OF THIS IS, THAT FROM THIS "JNANA", "BHAKTHI" TO OUR LORD ARISES, AND IT IS THIS BHAKTHI, WHICH REMOVES ALL TYPES OF IGNORANCE! Hence, "Jnana" is deemed to be the "supplementary" traditional cause for the removal of ignorance, but the actual cause for the destruction of "ignorance" is Bhakthi.

Alternately, on the removal of "ignorance" through Bhakthi, there is the "birth" of "Jnana"! Due to the "infatuation" caused by "Maya" only, the "Jeeva" undergoes the cycle of "births and deaths". This "Maya" flees away, only when the "Jeeva" surrenders totally and fully to our Lord! Like our Lord has told in the Gita, "BY TAKING REFUGE IN ME I.E. TOTALLY SURRENDERING TO ME, THE "JEEVAS" CROSS OVER THE OCEAN OF "MAYA"! (MAMEVA YE PRAPADHYANTE MAYAMETAM TARANTHI TE). The "Yeva" (only) in "Mameva" (only in Myself) denotes that THERE IS NO OTHER WAY TO CONQUER "MAYA", EXCEPT BY FULLY SURRENDERING TO OUR LORD! HENCE, "BHAKTHI" IS THE ACTUAL CAUSE AND WAY TO ATTAIN LIBERATION.

Attachment to "seen" objects is always "worldly" (Loukik). BUT OUR LORD IS BEYOND THE SENSES. DUE TO THIS, HE IS NOT A "SEEABLE" OBJECT! Hence, a devotee can get Bhakthi to our Lord only through the scriptural knowledge. With this meaning in view, here in this verse, the holy name of our Lord is given as "Adhokshaja" (the Lord who cannot be known through the senses). Hence the "knowledge" given by the "senses" remain as "under" only, at all



times, unable to touch the higher “Jnana”! The “worldly” senses can never hope to get this “Jnana” about our Lord! This goes to prove that, in reality, for the removal of “Maya”, “Bhakthi” is the only valid cause, and only through this “Bhakthi”, the cycle of births and deaths can end. Not otherwise! ““Jnana” can remove “ignorance”, and put an end to the cycle of births and deaths” — This saying of the sages is due to a “blemish” in their intellect. We have already clearly seen, as to how this is not true.

The persons who are Satwik, Rajasik and Tamasik practice their “respective” (i.e. Satwik etc.) “Yogas” in the same way, and are unable to comprehend the real nature of truth as such. If these were to tell exactly the “truth” as it is, why then are these arguments and differences over this? Hence, THAT YOGA WHICH IS DONE AS PER THE WORDS OF OUR LORD, OR AS TOLD IN THE VEDAS, CAN REVEAL THE “REALITY” (TRUTH) AS IT IS. NO OTHER WAY OR PATH CAN ATTAIN THIS.

As Sri Naarada’s “effects” (goals as explained by him) were based on our Lord’s own “words”, and were also in accordance with the Vedic references (proof), Sri Veda Vyaasa realized them, to be “authentic”. He desired to tell this “truth” to those, who would not be able to understand through putting strenuous efforts. Hence he, after understanding the various “truths”, through his meditations (thinking) made the treatise of Sri Bhagavatam, which contains the “teaching” as told by our Lord!

The word “Samhita” is used to indicate, that Sri Bhagavatam is closely weaved into with the tenets of

Vedas and it's teachings! This is equal to the "Vedas" like the "Yajurveda" is considered as one of the 4 Vedas!

What is the "result" or "goal" of this Sri Maha Bhagavatam treatise? What is the "result" of knowing about the "Maya" of our Lord, Jnana and Bhakthi etc.? Even if the "Saadhanas" are described in a treatise, usually, it is seen, that every "being" (person) is not entitled to do these "Saadhanas" (spiritual practices). Will this mean, that this "treatise" is a "waste"? If ever a doubt arises like this, the answer is given as below.

अस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे।

भक्तिरुत्पद्यते पुंसः शोकमोहभयापहा॥७॥

**VERSE 7 Meaning:** "By the mere listening to this treatise of Sri Bhagavatam, a devotee attains intense "Bhakthi" to our Lord Sri Purushothama, (Lord Krishna) who is the controller of the factor of "time"! This "Bhakthi", which gets originated is capable of removing and destroying sorrow, infatuation and fear of all types!"

श्रीसुबोधिनी: अस्यां वै श्रूयमाणायामिति। भक्त्युत्पत्तिपर्यन्तमियं श्रोतव्या। इयं च दृष्टद्वारा भक्तिजनिका। दृष्टे सम्भवत्यदृष्टकल्पनाया अन्याय्यत्वात्। यथा चाऽस्या दृष्टोपयोगस्तदुपपादितं प्रथमश्लोके। कृष्णे आविर्भूते भगवति। परमपूरुषे। सर्वप्रमाणसमन्वये कालादिनियन्तरि वा। भक्तिरुत्पद्यते स्वतन्त्रस्य शोकमोहभयानि रजस्तमस्सत्त्वकार्याणि। तान्यपहन्तीति तथा। अनर्थनिवृत्तिदूरे। गुणकार्यमात्रमेव निवर्तत इत्यर्थः॥७॥

एवं भागवतस्योत्पत्तिमुक्त्वा प्रचारमाह—

**SRI SUBODHINI:** A person should listen to this treatise, till he attains "Bhakthi" to our Lord. Just by hearing this treatise, a person gets "Bhakthi". In other words, like through the performance of sacrifices, a

given by the "senses" remain as "under" only, at all

devotee attains the “unseen” benefits and results through the efflux of “time”, the “result” of hearing Sri Bhagavatam is not like this. Here by the mere “listening” of Sri Bhagavatam, a devotee, immediately attains the “effect” of Bhakthi to our Lord. This is seeable and can be experienced by everyone. Like the usefulness of Sri Bhagavatam and its benefits, which can be “seen and experienced” has been explained, clearly, in the first verse of Srimalad Bhagavatam (Janmadhysya Yataha) through the Sri Subodhini commentary of our Sri Mahaprabhuji.

In this verse, the word “Krishne” denotes to our Lord Sri Krishna, who is manifested! — as the manifested Lord has this name of “Sri Krishna”!

The word “Paramapurusha” denotes the Lord, in whom all evidences and proofs find their “common goal”. Alternately, this word also means our Lord “who is the controller of time, action and natures”. This Lord is to be served and worshipped exclusively i.e. not along with other deities etc., and through this only, “Bhakthi” gets originated.

[PRAKASH: Sri Purushothamji says, that by giving these two words of (1) “Krishne” and (2) “Paramapurusha”, it has been explained, that the devotee, who serves and worships our Lord Sri Krishna as the “Paramapurusha” (highest person or Lord) becomes the real “deserving” person of the “best” nature (Uttamaadhikaari). The devotee, who serves and worships our Lord, only as Sri Krishna, is of the “middle” or the “lower” order. In this way, “Bhakthi” removes the consequences and results of sorrow, infatuation and fear, respectively caused by the three qualities of Satwa, Rajas and Tamas. Hence, getting rid of the cycle of births and

deaths is indeed a very ordinary task. Even the “qualities” (Gunas) and their “actions” are destroyed by “Bhakthi”.]

After telling about the “origin” of Sri Bhagavatam, in this way, he now tells, as to how this holy treatise, got well known and famous in this Universe.

**स संहितां भागवतीं कृत्वाऽनुक्रम्य चाऽऽत्मजम्।**

**शुकमध्यापयामास निवृत्तिनिरतं मुनिः॥८॥**

**VERSE 8 Meaning:** “Sage Veda Vyaasa, after writing this holy treatise of Sri Bhagavatam, which is fully devoted to our Lord, taught his son, Sri Sukadeva, who was interested in the path of “liberation” (not to get “enmeshed” in actions) — Jnana Marga - this holy treatise, in a proper and disciplined way.”

**श्रीसुबोधिनी:** स संहितामिति। संहितां भागवतीमित्यनुवादो बहुसंहिताकरणादन्यव्यावृत्त्यर्थः। अनुक्रमेण शोधयित्वा आनुपूर्व्येण वा। इदमन्येन न प्रसृतं भविष्यतीति स्वसदृशं पुत्रमध्यापयामास। इदं दोषवता न प्रसृतं भविष्यतीति मननादवगत्य मुक्तं शुकमध्यापयामास। मुक्तोऽपि लीलया लोकानुवर्त्ती ईश्वरवत्। तेनाऽपि नाऽस्य प्रचारो भविष्यतीति तदर्थमाह—**निवृत्तिनिरतमिति।** कदाचिदपि प्रवृत्तिस्वभावत्वे तद्दोषेण सम्बन्धात्र भक्तिजनिका स्यात्। विषयावेशविष्णवावेशयोर्विरोधात्। एतच्च मननादवगतमतिविचारेण नाऽऽपाततः प्रतिपन्नम्। तदाह—**मुनिरिति॥८॥**

ननु भागवतस्य विषयपरत्वे सति नाऽधिकार इति निवृत्तिनिरतो योजितः। स च न भागवतार्थं तथाविधः किन्तु ज्ञानार्थमिति तथा सति ज्ञाने प्रवृत्तिमात्रस्यैव बाधकत्वाद्यथा लौकिकी प्रवृत्तिस्त्याज्या तथा भक्तिमार्गानुसारिणी भागवतप्रवृत्तिरपि। तथा च व्यासः स्वकार्यानुरोधेन यद्यपि शुकं योजयति तथापि स कथं स्वकार्यविरोधे प्रवर्तेतेति पृच्छति—

**SRI SUBODHINI:** In this verse, the words, “the holy treatise of Sri Bhagavatam” (SAMHITAM

BHAGAVATEEM) have been used to reemphasize the fact, that Sri Veda Vyaasa had, indeed, made many other treatises, and we should not refer to them here. Only Sri Bhagavatam has to be taken here as the “Vedic treatise” (Samhita). In other words, Sri Veda Vyaasa “taught only Sri Bhagavatam” to his son Sri Sukadeva. Sri Veda Vyaasa taught him, exactly, whatever was “seen” by him, in his “Samaadhi” state, so that, he wanted this “treatise” to be made popular and famous only through his glorious son! As Sri Veda Vyaasa was a “sage” (Muni), he had realized, through his contemplation, that this “treatise” will not be “spread and popularized” properly, if a person with “blemish or sin” were to be taught this, and asked to “spread” this “treatise”! HENCE THIS HOLY SRI BHAGAVATAM WAS TAUGHT TO THE “ALREADY LIBERATED” (JEEVAN MUKTHA) SRI SUKADEVA!

Even if a “liberated” sage, like our Lord, were to follow, as a “Leela”, the “worldly” ways, then, this holy treatise of Sri Bhagavatam will never get famous or well known in this world. That is why, it is said, that Sri Sukadeva was a fully “liberated” sage (NIVRUTHANIRATAM), and he was not interested in anything else at all! In other words, if this “treatise” was to be popularized by a “person of action” (i.e. “action oriented” (Pravruthi) then, due to some “blemish” or other, of this person, the “spreading” of this treatise of Sri Bhagavatam will not be the one, to confer “Bhakthi” or devotion to our Lord — as due to the person’s “defects and blemish”, it may inspire the people to get attached to material objects only — as both of these, the “holy” and the “worldly” (though both of these pertain to our Lord Vishnu only) cannot “co-exist”

harmoniously! Usually, a person attached to the “path of action” has the “ingress” of “material objects” in them, and this “ingress” will prevent the “ingress” (Avesa) of our Lord Vishnu. Hence, Sri Veda Vyaasa taught this holy treatise to a “really deserving and fit” person, a “liberated” devotee — viz. his son Sri Sukadeva, who was not attached to any “material objects”, ever since his birth! Sri Veda Vyaasa has been hailed here as a “Muni” (sage) to emphasize the fact, that he did not realize this, on a superficial basis, but had deeply contemplated on this, before teaching Sri Sukadeva this “treatise”.

It is said that, those persons, who are deeply attached to “material objects”, do not deserve to get the blessing of this holy treatise of Sri Bhagavatam. That is why, for the “propagation” of Sri Bhagavatam, Sri Veda Vyaasa had “appointed” Sri Sukadeva, who was fully “liberated” already! But Sri Sukadeva, had opted for the path of “Jnana” in his quest for “liberation”! He had become a “Paramahansa”, and was not interested to realize or comprehend the “meaning” of Sri Bhagavatam. When a person is in this state of seeking “Jnana”, then, all types of “actions” per se, become “obstacles” in his path — as usually such persons give up all “worldly” activities. Hence, why would Sri Sukadeva do the “propagation” of Sri Bhagavatam, which is against his “opted” path, though Sri Veda Vyaasa was determined, that only Sri Sukadeva could do this task? This is the question asked by sage Sounaka to Sri Soota — as per the following verse. (The purport is, as to why Sri Sukadeva will take to this “path of action” of popularizing Sri Bhagavatam, when he was attached to “liberation”, through the path of “Jnana”



(knowledge) especially when Sri Bhagavatam is predominantly “devotional” (Bhakthi) in nature.)

शौनक उवाच—

स वै निवृत्तिनिरतः सर्वत्रोपेक्षको मुनिः।

कस्य वा बृहतीमेतामात्मारामः समभ्यसत्॥९॥

**VERSE 9 Meaning:** “Sage Sounaka told now, that certainly Sri Sukaeva was deeply committed to the path of “non-action” (Nivruthi) i.e. freedom from action! He was reveling in his own “Aatma” all the time! (Aatmaarama). He was not interested either in “studying” or “teaching” anyone else! Sage Sounaka now asks as to how Sri Sukachaarya, who was a Muni (a contemplative sage) now studied this big “treatise”, through a proper “study” of its words, sentences, meanings — nay even the way, these verses should be chanted or read! And why did he do this?”

श्रीसुबोधिनीः स वै निवृत्तिनिरत इति। भागवतस्य पाठः प्रवृत्तिरूपः। येनोपनयनवेदाध्ययनं नित्यमपि परित्यक्तम्। निवृत्तावेव नियतत्वात्। न च पितुर्भागवतो वाऽनुरोधात्पठतीति वाच्यम्। फलतो वा स्वरूपतो वा तदुपकारानपेक्षणात्। यद्यपि ईश्वरगुरूपकाररूपं ज्ञानमपेक्ष्यते तथापि ज्ञानबाधकप्रवृत्तिरूपोपकारं नाऽपेक्ष्यते। तदाह—**सर्वत्रोपेक्षक इति**। न च भ्रमाज्ज्ञानसाधनत्वेन भागवत पाठ इति? तत्राऽऽह—**मुनिरिति**। मननमेव हि साक्षात्कारे एकवाक्यतयोक्तम्। अतः सम्भावितहेतूनामभावात्कस्य वा हेतोः बृहतीं स्वरूपतोऽर्थतश्च भावसहितार्थावबोधपूर्वकस्वाधीनोच्चारणपर्यन्तं कथमभ्यसत्। न च कौतुकाविष्टचित्तः। आत्मारामत्वात्॥९॥

अत्रोत्तरमाह—

**SRI SUBODHINI:** The “studying” of Sri Bhagavatam is indeed, an “action” only (i.e. an “action” or “work” is involved). Sri Sukadeva was ONLY attached to the

path of “non-action”. In fact, he had given up the usually important Brahminical duties of wearing the “sacred thread”, through undergoing the “Upanayan” ceremony, study of the Vedas in a structured way etc. How come, now, he studied this holy treatise of Sri Bhagavatam? Did he learn this, because, his father was involved, or was it due to the inspiration from our Lord Himself? Especially, when he was not interested to get any “benefit” from this study at all! Even then, why did he study this?

Though, it is said that a “Jnani” should serve also his “Guru”, and the “Lord of the Universe”, (Ishwara) as this “service or help (Upakaar)” is of the nature of “action”, usually, the “Jnani” treats such actions as causing “obstacles” in his quest for “Jnana” (knowledge). Hence, Sri Sukadeva was not attached to “action” of any type! (SARVATHROPEKSHAH). He scrupulously avoided all those “materials, ways and actions”, which would act as “obstacles” in his path of “Jnana” and “withdrawal from actions” (Nivruthi).

A doubt arises here, that Sri Bhagavatam also is a treatise which is an instrument to acquire “Jnana” (knowledge). Perhaps, deluded with this “thought”, Sri Sukadeva might have agreed to study Sri Bhagavatam! Answering this, it is said, that Sri Sukadeva can never be “deluded”, as he is a “Muni” — given to deep contemplation and thinking and such sages attain their goals of direct realization, through their “contemplation” only!

In this way, there are no reasons left to pinpoint, as to why Sri Sukadeva took to the study of Sri Bhagavatam! Why did he learn this treatise with emphasis

on meaning of words, sentences, the way the verses are to be chanted (pronunciation thereof)? If it is told that, he studied this "treatise" out of "curiosity", then, it is answered that SRI SUKADEVA ALWAYS REVELLED IN HIS DIVINE "AATMA", IN A FULL AND TOTAL WAY, AND HE NEVER HAD ANY NEED FOR ENTERTAINING HIMSELF WITH ANY "OUTSIDE" OBJECT! Hence, it is not appropriate to say, that he studied this treatise of Sri Bhagavatam out of curiosity, or for entertainment!

An "appropriate" answer is given by Sri Soota, to remove this "doubt", through the next verse.

सूत उवाच—

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे।

कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः॥१०॥

**VERSE 10 Meaning:** "Sri Soota said, "Those great devotees of our Lord, who revel in their own "Aatma", given to contemplation and devoid of "ignorance" (Avidhya) love and are devoted to our Lord, without any "motive or choice". OUR LORD IS OF SUCH AN EXALTED STATUS AND FULL OF AUSPICIOUS QUALITIES! (As devotees will love Him, "above" everything else, and also have no motive or choice for such love.)"

**श्रीसुबोधिनी:** आत्मारामाश्चेति। कौतुकसाधनाविद्यानिवर्तकत्वेन अन्यथासिद्धिर्नास्तीति विशेषणत्रयम्। चकारादन्यैर्न क्रियत इति न। किन्तु तेऽपि कुर्वन्तीत्यलौकिकत्वम्। अपिशब्दाद्भक्तिमार्गस्थिताः। मार्गान्तरस्थस्तु वैक्लव्याभावात्प्रचारणसमर्थ इति स योजितः। न तु मार्गस्थाभावत्रिवृत्तितात्पर्याच्च। उरुक्रम इत्यलौकिकसामर्थ्यम्। अलौकिकीं भक्तिं कुर्वन्तीत्यनुवादः। तत्रोपपत्तिः—इत्थम्भूतगुणो हरिरिति। भगवद्गुणाः।

प्रवृत्तिरूपा निवृत्तिस्वभावाः। परमानन्दरूपाश्च ज्ञानरूपाश्च। तस्माद्यः कश्चिद्यत्र  
कुत्रचिदासक्तो भगवद्गुणेषु रमत एव। सर्वप्रतिकृतिरूपत्वाद्गुणानां  
ज्ञानवशीकरणस्वभावाच्च॥१०॥

नन्वस्तु भगवद्गुणानां तादृशत्वम्। ग्रन्थे किमागतमित्यत आह—

**SRI SUBODHINI:** Sri Bhagavatam is studied for three reasons viz. (1) as a religious duty, (2) as a “spiritual practice” or (3) for the destruction of “ignorance” (Avidhya). Sri Sukadeva did not study Sri Bhagavatam for the fulfillment of any of these 3 reasons. With a view to explain this “fact” only, in this verse, three “virtues or qualifications” have been specified viz. (1) Sri Sukadeva was always blissful and reveling in his own divine “Aatma. Hence, he did not study Sri Bhagavatam as a religious duty or for curiosity/entertainment! (As he was always happy with our Lord.) (2) He was a “Muni” (sage) given to deep “contemplation”, and due to this, he was not interested to follow any other “way or path”. (3) He was already a “liberated soul” (Jeevan Muktha). Due to this, he was free of “ignorance” (Avidhya). Hence, no one can give this as a reason for Sri Sukadeva’s study of Sri Bhagavatam.

Sri Soota is now explaining this further by telling, that the sage who revels and is blissful only in his own “divine Aatma”, is contemplative in his nature, and is free from “ignorance”, also blissful and loving to our Lord i.e. they are devoted, with pure love, to our Lord, as they are attracted to the qualities and virtues of our Lord, as these virtues are supernatural. They sing also the praise of these qualities and virtues of our Lord. Sri Mahaprabhuji says here, that we cannot say, that these types of “Jnanis” do not love or be devoted to our Lord, as they become intensely attracted to the

“virtues and qualities” of our Lord. In other words, our Lord is “the ONE, who attracts these Jnanis with His virtues and qualities” (AATMARAAMA GUNAAKARSHI).

The word “Api” (and) used in this verse indicates, that those, who are following the path of Bhakthi, are fond of the supernatural virtues and qualities (Gunas) of our Lord!

A doubt arises here. This “Sri Bhagavatam” treatise always originates “Bhakthi” or devotion to our Lord. Why did Sri Veda Vyaasa, instead of instructing the followers of the path of Bhakthi with this treatise, choose Sri Sukadeva, who was a “liberated” soul, to instruct and to “spread” it’s message? Answering this, it is said, that the followers of the path of “Bhakthi”, are prone to get completely overwhelmed by love for our Lord, and may not be able to “spread” and “propagate” Sri Bhagavatam, as desired by Sri Veda Vyaasa. However, the followers of the path of “Jnana” (Nivruti), do not have this “obstacle” in them. Due to this, they will be effective to “spread” the message of this treatise (being capable). Hence, it is said, that Sri Veda Vyaasa appointed Sri Sukadeva to do this “task”. But this “reasoning” is not right and appropriate as Sri Sukadeva was chosen to complete this task, because Sri Veda Vyaasa thought, that being a follower of the path of “Jnana”, Sri Sukadeva will not get “overwhelmed” through “emotion” while describing the virtues and qualities of our Lord. He had this capacity to spread our Lord’s Leelas, Gunas and virtues, with great calmness, clarity and deep devotion cum conviction. Hence Sri Sukadeva was chosen to do this “task”.

OUR LORD IS "URUKRAMA" meaning "big". Hence, in our Lord, there is "supernatural" (Aloukik) capacity and powers.

In the verse, the words used viz. "AHAITUKEEM BHAKTHIM KURVANTHI" is translated to read, "These devotees have "supernatural" and "motiveless/causeless" Bhakthi to our Lord". Why? Because our Lord has such great auspicious qualities which make the devotees have such deep Bhakthi to our Lord! (Etham Bhootaguno Harihi).

Though our Lord's "virtues and qualities" are of the form of "constant action" (Pravruthi), the result of such "actions" is always "Nivruthi" or our Lord's "virtues" always "liberate" the "Jeevas", and confer on them the highest divine bliss (Paramaananda) and "Jnana" (spiritual knowledge). Hence, on which ever type of "activity" a devotee may be engaged viz. in action, or in the path of withdrawal from action, or eager to attain the highest bliss of our Lord or "Jnana", he is bound to get bliss and joy due to the virtues and qualities of our Lord. The virtues and qualities of our Lord are always "benedictory" by their nature. The devotee, who attains the "knowledge" about our Lord's "virtues" is attracted in turn, to them, and come under the loving control of such "virtues and qualities".

Another doubt arises here. Even though our Lord's virtues and qualities are of such a nature, that they can attract even the Yogis and sages who revel only in their 'Aatma', and are also given to the path of contemplation, what is the benefit due to this, for the purpose of this "treatise", and it's "spreading"? In other words, what is the glory of Sri Sukadeva, pertaining to this



treatise of Sri Bhagavatam? On this, it is said that.....

**हरेर्गुणाक्षिप्तमतिर्भगवान् बादरायणिः।**

**अध्यगान्महदाख्यानं नित्यं विष्णुजनप्रियः॥११॥**

**VERSE 11 Meaning:** “Sri Sukadeva was an ardent loving devotee of our Lord. His “intellect” was fully attracted to our Lord Sri Hari’s virtues and qualities, and he studied this big treatise, arising out of his love for our Lord.”

**श्रीसुबोधिनी:** हरेर्गुणाक्षिप्तमतिरिति। गुणानामनुपनिबद्धानां स्वबुद्ध्या स्मरणे कल्पनया क्लेशः। उपनिबन्धने तु सिद्धत्वात्सुलभं स्मरणमिति भगवद्गुणैर्वशीकृतमतिः सन्। आक्षेपान्नाऽन्यत्र प्रवृत्तिः। मतिरिति फलं गृहीतम्। तेनाऽन्यत्र विषयेन्द्रियसंयोगेऽपि न मत्युत्पत्तिरिति भावः। एतज्जीवविचारेणोक्तम्। वस्तुतस्तु शुको महादेवः। तदाह—भगवानिति। कृतिप्रवृत्त्यर्थं विष्णुर्महादेवश्चाऽवतीर्णाविति। तदाह—बादरायणिरिति। अतो महदप्याख्यानमधीतवान्। नन्वनाहूतः स्वयं गत्वा कथं प्रचारितवान्? तत्राऽऽह—नित्यं विष्णुजनप्रिय इति। नित्यं विष्णुजनाः प्रिया यस्याः कामः कामिनीमिव भगवद्गुणाः स्वप्रतिष्ठार्थं भक्तं प्रापयन्ति। अतः सर्वदा ये भगवद्भक्ता अकृत्रिमनित्यवैष्णवास्ते प्रिया यस्येति। न हि स्नेहः संगे हेत्वन्तरमपेक्षते॥११॥

एवं भागवतस्योत्पत्तिप्रवृत्तिं निरूप्य श्रोतुः सर्वथा भगवदीयत्वाभावे न प्रतिष्ठितं भवेदिति गर्भसंस्कारमारभ्य भगवतैव स्वतेजसा परिपालित इति वक्तुं पूर्वरूपस्य ब्रह्मास्त्रेण दाहं निरूपयितुं तादर्थ्यमपि वैष्णव एवेति तेषां पाण्डवानां सन्तत्यन्तरस्य दाहं निरूपयन् प्रकृतस्य दाहहेतुमाह—परीक्षितोऽथेत्यारभ्य यावदध्यायसमाप्ति। अश्वत्थाम्नो महदपमाननं हेतुः। पुत्रान्तरदाहस्तूभयत्र। संरक्षायामपमानने च। अपृष्ठं नोच्यत इति पृष्ठमनूद्य प्रतिजानीते—

**SRI SUBODHINI:** If our Lord’s virtues and

qualities are not made into a "treatise", then Sri Sukadeva has to remember them through his "intellect" only, and he may find it difficult. On being written down as a "treatise", remembrance and study of the same become easy! Hence, though fully attracted and committed to our Lord's qualities, Sri Sukadeva studied this "treatise", because his "intellect" was fully attracted to the virtues of our Lord, and his mind did not wander or think of anything else!

The word "Mati" used in this verse, ordinarily means "intellect". But here, our Sri Mahaprabhuji explains this word to mean, that "the knowledge, which was gathered by the mingling and coming together of the senses and the sense objects/materials, was fully absorbed by the virtues and qualities of our Lord. Thus, this "worldly knowledge" did not function, as it was fully controlled by our Lord's virtues and qualities. Even, when the senses got mingled with other materials and objects, his "intellect" was not attracted towards them! This sort of explanation has been given, while regarding Sri Sukadeva as a "Jeeva" only. But in the "Koorma Purana" it has been said, that Sri Sukadeva was an incarnation of Lord Siva ("Kaipanas Suka Jajna Bhagavaneva Sankaraha"). WITH A VIEW TO MAKE A "TREATISE" OF OUR LORD'S VIRTUES, LORD VISHNU TOOK THE FORM OF SAGE VEDA VYAASA! WITH A VIEW TO SPREAD AND MAKE OUR LORD'S VIRTUOUS ACTS (FOR BENEFITING EVERYONE IN THIS UNIVERSE) LORD SIVA TOOK THE FORM OF SRI SUKADEVA. Here, Sri Sukadeva is hailed as "Bhagawan". The above is the true purport of this usage. Moreover, to make us realize this "fact", instead of using the word "Suka", the name of Sri Suka

has been given as “Badaraayanihi” (son of Sri Badaraayana). Hence, Sri Sukadeva studied this “big” treatise of Sri Bhagavatam from Sri Veda Vyasa.

Another doubt arises here. How did Sri Sukadeva, without being called or invited, studied Sri Bhagavatam, and also propagated it? Answering this, it is said, that Sri Suka was “fond of our Lord’s devotees” (NITHYAM VISHNUJANA PRIYAHA). At all times, devotees of our Lord Vishnu were very dear to Sri Sukadeva. Like “desire” enables the lover to attain his “beloved”, in the same way, the virtues and qualities of our Lord also (Bhagawad Guna) enables the devotees to meet and mingle with each other. When devotees meet, there is always the rendering of the auspicious virtues and qualities of our Lord, and these virtues and qualities always make the devotees joyful and blissful. Sri Sukadeva loved the natural (not artificial) devotees of Lord Sri Vishnu, who love our Lord at all times! “Love” has it’s own nature and quality, that it does not require any other reason or cause for “meeting and mingling” with each other! Thus “love” only brings together the devotees of our Lord!

In this way, after explaining the origin and the “spreading” (action) of Sri Bhagavatam, it is said that, if the “hearer” of this Sri Bhagavatam is not “belonging” to our Lord (Bhagawadeeya) at all times, then it is possible, that the status and stature of this Sri Bhagavatam may get affected. Hence, THE LORD TOOK CARE TO PROTECT KING PARIKSHIT FROM HIS “WOMB” ITSELF, WITH HIS BRILLIANCE AND POWER. With a view to explain this, it is said, that the incidents relating to the protection of king Parikshit in his womb, from the

scourge of the “arrow of Lord Brahma” (Brahmaasthra) and others others are narrated, and it is also told, that king Parikshit was a devotee of Lord Vishnu. Hence, while explaining the death of the other children of the Pandavas, the reason for king Parikshit’s “burning” is explained, from the next verse, up to the end of this chapter. It was the big “insult”, which Aswathama had suffered, which caused his action of “burning” king Parikshit in his mother’s “womb”!

The killing of Draupadi’s “other sons” is the cause for the protection of king Parikshit and for the humiliation of Aswathaama!

Sri Soota would not tell without being asked. But here, he tells about the incidents, by himself, pertaining to the death of king Parikshit, his birth and other details — as per the next verse.

परीक्षितोऽथ राजर्षेर्जन्म कर्म विलायनम्।

संस्थाञ्च पाण्डुपुत्राणां वक्ष्ये कृष्णकथोदयम्॥१२॥

**VERSE 12 Meaning:** “I will explain now, the birth, the course of life (actions), and the way king Parikshit gave up his body, together with the “great journey to heaven” undertaken by king Yudhishtira and others, in which the “dawn” (origin) of the story of our Lord Krishna is seen.”

श्रीसुबोधिनी: परीक्षित इति। अथ भागवतनिरूपणान्तरं तच्छ्रोतुः परीक्षितो बीजसंस्कारार्थं जन्म। कर्म धर्मरक्षार्थम्। भगवत्कार्यकरणात्। विलायनं भागवतश्रवणार्थं पुरुषत्रयशुद्धयर्थमप्रतिबन्धार्थं च। संस्था पाण्डुपुत्राणां प्रथमत एव। चकाराद्धतराष्ट्रस्याऽपि। अमुक्तत्वान्न सहोक्तिः। प्रतिबन्धकत्वं “भ्रातृणामेकजातानामि” त्यभिप्रायेण। मुक्तावप्यतिदेशाच्चकारेण ग्रहणम्। अत एव पाण्डुपुत्राणामित्युक्तं ने पाण्डवानाम्। कृष्णकथाप्रतिपादकत्वादेतेषां

वचनम्। अन्यथा त्वसङ्गतिः। तदाह—**कृष्णकथेति**। कृष्णकथाया उदयो यत्रेति। न हीयं भगवतः स्वतश्चरित्ररूपा किन्तु नैमित्तिकी। अतो हेतुनिमित्तं स्वरूपोकारिहेतुरिति तन्निरूप्यत इति भावः॥१२॥

तत्र पुत्रान्तराणां मारणं वक्तुं हेतुमाह—

**SRI SUBODHINI:** After explaining the glory of Sri Bhagavatam, “I will now describe the “birth” of king Parikshit, with a view to tell you all, that, king Parikshit was purified and sanctified, with the grace of our Lord, when he was in his “seed” form, in his mother’s “womb”!”

The protection of “Dharma” is the “task” of our Lord. But this was done by king Parikshit (as inspired by our Lord). In other words, king Parikshit destroyed the power of “time” (Kaala) and reinstated the glory of “Dharma” (the path of righteousness). Hence, “I will explain the various actions done by king Parikshit, so that, “the entire body, mind and intellect” are purified before the “listening” to this holy Sri Bhagavatam.”

“I will also explain the ‘giving up of the body’ of king Parikshit, without any difficulty! I will also tell the glorious status and “rule” of king Yudhishtira and his brothers, before they also gave up their bodies.”

The syllable “Cha” (and) used in this verse, indicates the reference to king Dhritaraashtra also, who also “gave up” his body. “This incident will be described by me”. But I will not describe his “death” separately as king Dhritaraashtra did not get “liberation”, along with the Pandava brothers.”

The “liberation” of the Pandava brothers was obstructed due to the fact, that they were all born of “different” fathers! In the “Dharma Sastras” (rules of

conduct), it is specified that, "If among the children, born out of a father and mother (couple) there is one son born, for even one of the "brothers", then each of the children is considered as having got a "son". Here, as the "mother" of the Pandava brothers was "separate", it is said, that they will be denied the benefit of "liberation". But it is also opined, that their "father" was one and common, and due to this, the Pandava brothers are not considered as "separately" born. Hence all of them got entitled for "liberation", as all of them were deemed to have got "sons" also — as per the above provisions of the "Dharam Sastras".

The syllable "Cha" (and) refers to "liberation" also i.e. "I will explain the proper way, through which, the Pandavas gave up their "bodies", and their "liberation" also." In the verse, reference is made to the "sons of Paandu" — with a view to reemphasize the role of a "son" for conferring "liberation" for his father. It is said here, that the Pandava brothers enabled king Paandu to attain "liberation" (Mukthi).

The description of the story of the Pandavas is done only, because this story is intertwined with the story of our Lord Sri Krishna. It was not proper for Sri Soota to speak about the "great journey to heaven" of the Pandava brothers, without being specifically asked. Sri Soota says, "Our Lord Sri Krishna's story comes in, very prominently, in describing the story of the Pandavas". This is indicated through the reference to the "dawn of our Lord Sri Krishna's stories" ("KRISHNA KATHODAYAAM").

Though, the story of the Pandava brothers will not constitute the story of our Lord Sri Krishna Himself, here, the protection of the Pandava brothers by



our Lord is referred to, as per the “circumstances” caused by the course of events. Hence, these incidents speak about the glory of our Lord’s divine nature and powers. Hence, this story also is being told.

Now, the reason for the “killing” of the other “sons” (of queen Draupadi) is being told, through the next verse.

यदा मृधे कौरवसृञ्जयानां वीरेष्वथो वीरगतिं गतेषु।

वृकोदराविद्धगदाभिमर्षभग्नोरुदण्डे धृतराष्ट्रपुत्रे॥१३॥

**VERSE 13 Meaning:** “Now, on the demise of all warriors, in the battle, which was fought between the “Kauravas” and the “Srinjayaas” (see meaning below), Duryodhana’s “thighs” were shattered, through the blow of the mace unleashed by Bheema.....”

श्रीसुबोधिनी: यदा मृध इति। सृञ्जयवंशोत्पन्नो धृष्टद्युम्नः पाण्डवानां चमूपतिरिति स्वतः पाण्डवानां कौरवत्वेऽपि विरोधनिमित्तं द्रौपदीति पाण्डवानां धृष्टद्युम्नप्रवेशादयुक्तपरिहाराय च सृञ्जयानामित्युक्तम्। तेषां सम्बन्धनां च मुक्तिरिति निरूपयति—वीरगतिमिति। “द्वौ सम्मताविहमृत्यू” इति वाक्यात्। अनेन पुत्राणामेवाऽन्यायमरणमिति शोकहेतुः सूचितः। अथो इति मध्ये भिन्नप्रक्रमवचनात् “पार्थास्त्रपूताः पदमापुरस्ये” ति च निरूपितम्। दुर्योधनस्याऽयुक्तमरणमाह—वृकोदरेति। “वृको दशविधः प्राण उदरे यस्य तिष्ठति। स वृकोदरे इत्युक्तो भगवत्कार्यसाधक” इति वाक्याद्भीमेन प्रक्षिप्तगदाया अभिमर्षणेन भग्ने ऊरू एव दण्डे यस्य। दण्ड इति ताडनहेतुः। द्रौपद्याः प्रदर्शनेन दुःखजनकत्वात्। धृतराष्ट्रपुत्र इत्यन्धपुत्रत्वाद-विवेकित्वमुक्तम्॥१३॥

अत एव तत्सेवकोऽप्यविवेकी जात इत्याह—

**SRI SUBODHINI:** Dhrishtadhyumna, the brother of Draupadi was born of the “Sanjay” clan. He was the commander-in-chief of the Pandava army. Draupadi was

the cause for the enmity among the "Kauravas" clan members — as Pandavas also belonged to the "Kuru" family! As "fighting" between "brothers" is considered as inappropriate, here, in this verse, the word "Srinjayaanam" (of the family clan of "Sanjaya") has been used (and not the word "Kauravaanaam").

Many warriors on both the sides viz. the "Kauravas" and the "Srinjayaas" attained death during this big battle. The reference is to "the goal of the warriors" (Veeragati). Usually two types of "deaths" are considered as "ideal". (1) Giving up of the body, through the process of "Yoga". (2) Getting killed in the battle ground, while "fighting". The reference also indicates, that the sons of Draupadi did not die, while "fighting" (as they were killed while "asleep" by Aswathaama), and this became a cause for sorrow to the Pandavas.

The word "Atha" (now) used in this verse indicates a new and separate "fact" viz. that those warriors, who were destroyed through the arrows of Arjuna also attained the lotus feet of our Lord Sri Krishna (Paarthasrapoojaha Padmapurasya). The reference is clearly made, that the warriors, who were killed by Arjuna were "purified" through the "arrows" of Arjuna!

Duryodhana got killed "wrongly"! The name "Vrikodara" used here has deep meaning. "Vrika" means the 10 types of "vital air" (Praana). He is called as "Vrikodara", in whom these 10 types of "Praana" are in his "stomach". It is said, that this "Vrikodara" usually does the "tasks" as desired by our Lord only! The most powerful Bheema (Vrikodara) had unleashed his "mace", and had broken the thigh bones of Duryodhana. This was done, as Duryodhana had, earlier, humiliated

not constitute the story of our Lord Sri Krishna Himself, here, the protection of the Pandava brothers by

Draupadi, by asking her to sit on his “thighs” — which in turn got broken, and became the cause for this sorrow! i.e. These “thighs” became the cause for his eventual destruction!

Here, the name of “Duryodhana” is not told. But he is called as the son of Dhritarashtra — i.e. being the son of a “blind” man, Duryodhana also lacked “discrimination” (Viveka). In other words, king Dhritarashtra was “blind” from “outside”, and Duryodhana was “blind” from “inside”!

Like the master (Duryodhana), his “servant” (Aswathaama) also was lacking in “Viveka” (discrimination) — as per the next verse.

भर्तुः प्रियं द्रौणिरिति स्म पश्यन्कृष्णासुतानां स्वपतां शिरांसि।  
उपाहरद्विप्रियमेव तस्य जुगुप्सितं कर्म विगर्हयन्ति॥१४॥

**VERSE 14 Meaning:** “Thinking that his master Duryodhana will become pleased by his “act”, Aswathaama cut away the heads of the sleeping sons of Draupadi and placed them before Duryodhana! But Duryodhana did not like this action of Aswathaama, nor he got pleased! — As “reprehensible actions” are condemned by everyone!”

श्रीसुबोधिनीः भर्तुरिति द्रौणिरिति वैरानुबन्धे मूलहेतुः। मातृपुत्रत्वात्स्वापः। अनेकपुत्रत्वान्मातुर्ग्रहणम्। अत एव भगवता वंशार्थं ते न रक्षिताः। कृष्णा द्रौपदी। प्रसवमात्रं तस्या नोद्धार इति—सुतानामिति। कृष्णेति पदं—“यो यच्छूद्धः स एव स” इति वाक्यात्तद्भावापत्तिं सूचयति। प्रदर्शनार्थं शिरसामुपाहरणम्। तेनाऽर्द्धदाहादतिदुःखम्। दुर्योधनस्याऽपि न तन्मारणमभीष्टम्। लोकवाच्यता न दुर्योधने स्थिता। इदं तु लोका विगर्हयन्तीति तदाह—विप्रियमिति॥१४॥

**SRI AUBODHINI:** The word “Drauni” used in this verse indicates, that Dhrishtadhyumna had killed Aswathaama’s father — Drona - and Aswathaama bore hatred to Dhrishtadhyumna and his family members. Draupadi had 5 small boys, and they were sleeping. Pandavas had many other children. But these “other” children were not killed by Aswathaama, as he killed the 5 sons of Draupadi only (this is referred to here through the word “Krishnaa”). Draupadi loved these children very much, as they had the same type of nature like their mother. Due to this reason only, our Lord had decided, that these “children” will not carry forward the kingdom of the Pandavas, by becoming “kings” later! — As children taken after the “mother” usually are not courageous and powerful. “Krishnaa” — means “Draupadi”. As these sons are referred as “Suta” (and not “Putra”) it is indicated, that these “sons” were not capable of saving their “parents” from “hell” — as “sons” usually confer this “benefit” on their “parents”!

In the Gita, our Lord has said that, “He verily becomes “that” in which he has sincere devotion and interest”. (YO YACHSRADHAHA SA YEVA SAHA). Draupadi was devoted to our Lord Sri Krishna, and she had become of the form of our Lord Sri Krishna. That is why, the name of Draupadi is given here as “KRISHNAA”.

With a view to show to Duryodhana, the wicked Aswathaama had brought the severed “heads” of these 5 sons of Draupadi. These 5 sons’ “bodies” only were put to fire, and thus they were consigned to “fire” only partially. i.e. The bodies without the “heads” were burnt. Due to this also, Draupadi was very unhappy. Even Duryodhana did not like this “killing” of the 5 sons of

Draupadi. He would not have done this type of “work”, from the fear of condemnation of the “world”. This sort of cruel action is indeed condemned by everyone in this world. Thus, Duryodhana did not get “pleased” with this reprehensible action of Aswathaama (Vipriyam).

माता सुतानां निधनं शिशूनां निशम्य घोरं परितप्यमाना।

तदाऽरुदद्वाष्पकलाऽऽकुलाक्षी तां सान्त्वयन्नाह किरीटमाली॥१५॥

**VERSE 15 Meaning:** “On hearing the intolerable news about the death of her own sons, mother Draupadi became intensely sorrowful. She began to cry bitterly, with tears flowing out through her eyes! Arjuna spoke to her, consoling her with the following words.”

**श्रीसुबोधिनी:** माता द्रौपदी। रोदने मातृत्वमेव हेतुः। शिशूनामिति स्नेहाधिक्यम्। श्रवणादधिकक्लेशः। घोरमिति रात्रौ सौषुप्तिकपर्वकथा सूचित्वा। यदा अरुदत्तदा तां सान्त्वयन्निति सम्बन्धः। किरीटमाली अर्जुनः। एकस्मिन्नपि किरीटे किरीटबाहुल्यप्रतीतिः। बहुपुरुषवद्युद्धकरणाद्वेगाद्वा। स्त्रीवशा अपि भक्ता भगवता परिपाल्यन्त इत्यर्जुनस्य प्रतिज्ञामाह। अथवा तां सान्त्वयन्निति वचनान्न यथार्थत्वं प्रतिज्ञायाः॥१५॥

शोकापनोदनं स्त्रिया भर्त्रा करणीयम्। तत्र तूष्णीमश्रुप्रोञ्छनमशक्तविषयम्। अप्रतीकार्यं च। तत्र मृतानां जीवानमशक्यं मारकवधस्तु शक्य इति तत्कृत्वा तत्राऽश्रुप्रोञ्छनं कर्तव्यमित्याह—

**SRI SUBODHINI:** The word “mother” used in this verse refers to “Draupadi”. Being a “mother”, she began to cry bitterly. The sons were indeed small, and she was attached to them. By hearing about their “death”, she became very sorrowful!

The word “Ghoram” (cruel) denotes, that this heinous act was perpetrated during the night — while sleeping.

Arjuna came to console Draupadi. Arjuna is referred to here as "Kireetamali" — i.e. he was giving the impression of wearing a "lot of crowns", when he had only one "crown" on his head! Though being "one", he fought, as though, there were many others present in "him"! — That too with great force! This sort of "force" also gave the impression, that he was wearing a lot of "crowns".

Though Arjuna was under the "control" of Draupadi, our Lord protected him, as he was his "Bhaktha" (devotee). That, our Lord would protect Arjuna from all the four sides — to indicate this only, Arjuna's "promise or vow" is spoken. Alternately, Arjuna took his "vow" only, with a view to console the grieving Draupadi. Like even by telling an "untruth", consolation can be given. Due to this, Arjuna's "vow" of cutting away Aswathaama's head could not be fulfilled — but was not "minded" or treated "seriously" as a "broken vow"!

It is necessary for a husband to mitigate the sorrow of his wife. Silently wiping away the tears is the cowardly act of an incapable husband. Though the "dead" sons will not come back "alive", Arjuna tells, "I will kill him and wipe away your tear" — as per the next verse.

तदा शुचस्ते प्रमृजामि भद्रे यद्ब्रह्मबन्धोः शिर आततायिनः।  
गाण्डीवमुक्तैर्विशिखैरुपाहरे त्वाक्रम्य यत्स्नास्यसि दग्धपुत्रा॥१६॥

**VERSE 16 Meaning:** "Oh Draupadi, with auspicious attributes! I will bring the cut away "head" of Aswathaama, who is the lowest of all the Brahmins and worthy of being "killed at sight", through the sharp arrows of my Gandevea bow! I will put this "head" down near to you. Then only, you will take your bath, and I will

Duryodhana did not like this "killing" of the 5 sons of



wipe away your tears, which are flowing out, due to the death of our sons, whose purification by "fire" has just been performed."

श्रीसुबोधिनीः तदेति। क्रूरे हि क्रूरमश्रु प्रोज्झयते। शुच इति। शोकाश्रूणि। पुनरनुदगमाय हेतुशब्दवाच्यता। ननु विपरीते किमुत्तरम्? तत्राऽऽह—भद्रे इति। तव वैधव्यलक्षणाभावात् तथा भविष्यतीति भावः। ब्रह्मबन्धोरिति। ब्रह्म ब्राह्मणजातिः। बन्धुरेव कदाचिदागच्छति कदाचिन्नेति न सदा तस्य ब्राह्मण्यं तिष्ठति। देवविरोधित्वादसुरावेशाच्च। "दैव्यो वै वर्णो ब्राह्मणः। असुर्यः शूद्र" इति श्रुतेः। किञ्च। आततायिनः। "अग्निदो गरदश्चे" ति वाक्यात् — "आततायिनमायान्तमपि वेदान्तपारगम्। जिघांसन्तं जिघांसीयान्न तेन ब्रह्महा भवेदि" ति स्मृतेश्च न तद्वधे दोषः। बाणैरेव च्छित्त्वा समानयनं न स्पर्शः। दुष्टत्वात्। तथा करणे सामर्थ्यमाह—गाण्डीवमुक्तैरिति। शिरं आक्रम्य स्नानं क्षत्रियधर्मत्वेन वैरनिर्यातन उक्तम्। दग्धपुत्रति। सौषुप्तिक एव दाहः संस्कारदाहो वा। प्रथमः शोकाधिक्यहेतुः। द्वितीयः स्नानहेतुः। यदा स्नास्यसि तदा शुचः प्रमृजामीति सम्बन्धः। क्षत्रियत्वात्ताऽन्यवत्स्वभावतः शोकः। कामपराणामेव तत्र क्रोधपराणाम्॥१६॥

**SRI SUBODHINI:** When a cruel act is perpetrated, then the wiping away the tears of sorrow is also done only in a "cruel way". The word "Suchaha" means "tears of sorrow". "When I shall wipe away your tears of sorrow, then, I would have brought the head of Aswathaama to you, and you will sit on this head and take your bath. In this way, Aswathaama, who has caused this "sorrow" to you will be destroyed fully. No more, you will have to shed tears on his account (as he will be dead). As you are an exalted lady with auspicious attributes, there will be no death for me, due to this confrontation with Aswathaama, as you will never become a "widow" at all. Hence, I will not die either."

This Aswathaama is a Brahmin and all "Brahmins" are referred to as being "born" of the highest truth of "Brahman". The word "Bandhu" (relative) is used, as per our Sri Mahaprabhuji, with a special meaning. Like a "relative" comes and visits us, sometimes. In Aswathaama, the "virtuous" spirit and ideals of true "Brahminhood" got exhibited "sometimes" only i.e. it got disappeared at other times. In other words, he was not having the quality and virtues of a "Brahmin", at all times. Aswathaama had got in him the "ingress" (Aavesa) of "anti-celestial" forces, (i.e. demoniac) and this "ingress" made him behave, in a "demoniac" way also! Usually, there is the "ingress" of the "celestial" (Deva) forces in the "Brahmins", and there is the "ingress" of "demoniac" forces in the Sudras. (In the Vedas, this is mentioned. "DEVYO VAI VARNO BRAHMANAHA ASURYAHA SUDRAHA".) The purport of this is that Aswathaama, sometimes, acted like a good Brahmin, and at other times, indulged in very cruel and heinous actions!

Aswathaama was also deemed to be an "Aatataayi" (a person, who can be killed on "sight") from the scriptural definition, which says that, the following 6 persons are considered as "Aatataayi" (of very sinful deeds) viz. (1) A person who sets fire to another's property. (2) A person who "poisons" another. (3) A person who has taken a weapon with the sole intention to kill others. (4) A person who robs and steals another's wealth. (5) A person who deprives another of his property of farms etc. and (6) a person who steals or takes away the wife of another. Aswathaama is considered as an "Aatataayi", due to his "heinous" crime of killing children, who were sleeping.

The Vedas, further say that, "Even if the "Aatataayi" person is well versed in the Vedas, the Vedanta, and even though he is a Brahmin, if he nurtures the view to kill others, then he should be killed immediately". In this way, a person, who kills such a wicked "Brahmin" will not get affected with the "sin" of killing a Brahmin (Brahmahatya). Hence, it was decided, that there was no "blemish" or "sin" in killing this Brahmin Aswathaama!

Arjuna told, "I will bring him, cut away through my arrows". Arjuna had the capacity to kill anyone, with his arrows, even from a long distance. In this way, I need not touch him with my hand — as he is a wicked person, my "touching" him will affect me with sin and blemish. By touching a "Dushta" (bad person), an individual becomes a "Dushta" himself. That, Arjuna was capable of killing Aswathaama, even from a long distance is explained through the words "Gandeevamuktha Yahi" i.e. the "arrows" which are released from Arjuna's "Gandeeva" bow can accomplish all these tasks!

It is also specified, that a member of the warrior class can redeem his "hatred" by taking a bath, while sitting on the severed head of the enemy! The word "Dagdhaputra" used in this verse has two meanings viz. (1) that Aswathaama had "burnt" the sleeping children or (2) the dead children have been cremated.

If we accept the "first" proposition i.e. Aswathaama had set fire to the sleeping children, then, it is indeed a matter for great sorrow. If we accept the proposition, that the dead (who were killed) children were duly cremated, then it is a cause or reason for taking the "bath" as referred to above. Arjuna said, "When you take this bath, then I will wipe away the tears of your sorrow". This is the purport.

Usually, the members of the “warrior” class are “angry” by nature. They never feel any “sorrow”, as usually “sorrow” is felt by those, who are “attached with desires” (Kaama) and not by those, who are attached to “anger” (Krodha). Hence, usually, an angry person does not feel any sorrow!

इति प्रियां वल्गुविचित्रजल्पैः स सान्त्वयित्वाऽच्युतमित्रसूतः।  
अन्वाद्रवदंशित उग्रधन्वा कपिध्वजो गुरुपुत्रं रथेन॥१७॥

**VERSE 17 Meaning:** “Arjuna, accompanied by his friend and charioteer, our Lord Sri Krishna, carrying his relentless bow of Gandeeva, sat on his chariot, having the flag containing the symbol and presence of Sri Hanumaan, after consoling his beloved wife Draupadi, through enchanting and wonderful words, he wore his armour for the battle and went after, quickly, pursuing Aswathaama, seated on his chariot.”

**श्रीसुबोधिनी:** एवं कथने हेतुः—प्रियामिति। वल्गु मनोहरम्—आक्रम्य स्नास्यसीति। विचित्रम्—विशिखैरुपाहर इति। जल्पैरिति स्त्रैणवाक्यम्। तत्तस्या अपि क्षत्रियत्वात्सम्यक्सान्त्वनम्। एतादृशकार्यसिद्धौ हेतुः—अच्युतमित्रसूत इति। अच्युतस्य मित्रमप्यच्युतमेव। तेन स्वरक्षा। सूतत्वात्कार्यसिद्धिः। अनु पश्चादाद्रवणं पलायनशङ्कया। पश्चादेव कवचपरिधानं धनुषश्च ग्रहणम्। धनुष उग्रत्वं वधपर्यवसायित्वात्। कपिध्वज इत्यतिसामर्थ्यं सूचितम्। अथवा। दंशित इति स्वरक्षा। उग्रत्वाद्धनुषः। कपिध्वजत्वाद्वरस्य। गुरुपुत्रमित्यनर्थपर्यवसायित्वम्। रथेनेति न स्वा शक्तिः॥१७॥

**SRI SUBODHINI:** Draupadi was intensely loved by Arjuna. Hence he spoke to her the words, as mentioned earlier, “You will take bath, having kept the head of Aswathaama on the ground”. In his word, there was the enchanting love of his heart. “I will bring his head having cut through my arrows”. These words were seen as

“wonderful”. The “wonderful” aspect is that “my arrows only will bring the head to you”. In this way, Arjuna consoled his wife Draupadi.

How was Arjuna so certain, that he will be able to successfully “cut away” the head of Aswathaama? The “certainty” arose due to the fact, that our Lord Sri Krishna was his friend and charioteer (Achyutamitrasootaha). OUR LORD SRI KRISHNA IS “ACHYUTA” I.E. WHO HAS NO “DECLINE” AT ANY TIME! Due to his “friendship” with the Lord, there will not be any “defeat or decline” for Arjuna either! In fact this friendship had made “Arjuna” same as our Lord Himself! Hence, Arjuna was capable through the grace of our Lord, of protecting himself.

Our Sri Mahaprabhuji has used the word “Suraksha” (proper and total protection) and the meaning of this word is, that protection was ensured for his bow and the chariot. As our Lord Achyuta was the “shower of the path” (Margadarsi), success in the task was already assured!

That, Aswathaama should not get away – for this sake, Arjuna went behind him in his chariot. While riding on the chariot itself, Arjuna wore his armour and stringed his bow. This “bow” was relentless, that the arrows, which got released from this bow always destroyed the “target” aimed at! (or death for the person). On the flag of his chariot, Sri Hanumaan was present, and due to this also, Arjuna had remarkable capacity. He also ensured his protection by wearing the armour. By the relentless nature of the bow, the bow itself was protected, and due to the presence of our Sri Hanumaan on the flag, the chariot also was protected.

The word “Guruputram” (son of the Guru) indicated, that the son of the Guru is deemed to be like the Guru himself and by killing him, in the end, only a “wrong and bad result” would ensue! Alternately, this word may mean also, that Aswathaama, being the son of his Guru Dronaacharya, was more proficient in the art and science of fighting with “bow and arrows” (Dhanurvidhya) and, again, the end may not be right and good! Arjuna sat on the chariot and chased Aswathaama — maybe due to his lack of capacity to run after the “fast running” Aswathaama or Aswathaama himself was fleeing away, on a chariot.

तमापतन्तं स विलक्ष्य दूरात्कुमारहोद्विग्नमना रथेन।

पराद्रवत्प्राणपरीप्सुर्व्या यावद्गमं रुद्रभयाद्यथाऽर्कः॥१८॥

**VERSE 18 Meaning:** “Aswathaama, who was eager to live, (save his life) and who was intensely agitated in his mind, saw, from a distance, Arjuna, who was pursuing him”. Aswathaama, killer of children, now ran as much as he could on this earth, seated on his chariot — he ran like the sun, who ran away due to the fear of Lord Siva.”

**श्रीसुबोधिनी:** दृष्टेऽपि न गतिर्मन्दा जाता। ततो वधपर्यवसायित्वं ज्ञातम्। तदाह—आपतन्तमिति। सापराधत्वाददूरादेव दर्शनम्। क्षत्रियधर्माश्रितस्य युद्धोपस्थितौ प्रोत्साहो भवति। बालकवधात्तस्य पापेन मनस उद्वेगः। युद्धसाधनं रथः पलायनसाधनं जात इति रथेनेत्युक्तम्। पलायने हेतुः—प्राणपरीप्सुरिति। येषां रक्षणार्थं नीचसेवा, पितृवधः, अन्याय्यकरणं चाऽङ्गीकृतं तेषां रक्षार्थं पलायनं किमाश्चर्यमिति। उर्व्या यावद्गन्तुं शक्यते। यावन्नद्यादिकं न व्यवधाया। योगमन्त्रादिना लोकान्तरगमनेऽपि निस्तारो न भविष्यतीति दृष्टान्तमाह—रुद्रभयाद्यथाऽर्क इति। यथाऽर्को, विद्युन्मालिनिराकरणे कृते स्वभक्तत्वादुद्रस्य क्रोधो जातः। ततः शूलमुद्यम्य अर्कवधार्थं प्रवृत्तः। ततोऽर्कः



पलायमानो भूमौ पतितः काश्यां लोलार्कसंज्ञो जातः। तथाऽयमपि लोकान्तरेऽपि परिभ्रमन् पतेत्। अतो भूमावेव यावद्गन्तुं शक्यते तावत्पलायितवानित्यर्थः॥१८॥

**SRI SUBODHINI:** Arjuna did not slow down, even after seeing Aswathaama. Then, Aswathaama realized, that “Arjuna is coming behind me, with a view to kill me only” (Aapatantam).

Aswathaama was “guilty” of a heinous crime. He was very much agitated, due to the gravity of the crime committed by him. He now saw Arjuna from a long distance. Usually, the members of the warrior class become enthusiastic on getting an opportunity to “fight”. But the sin of killing children had made the mind of Aswathaama agitated. The chariot is usually used to “fight” an enemy, but now he used his chariot to flee away (Rathena)!

The main cause for this “fleeing” was his desire to save his life! (Praanaparisuhu). In fact, he had served the “low minded” Duryodhana only for the protection of his life. He had also accepted, for this sake, the death of his father Dronaacharya, at the hands of the Pandavas. Our Sri Mahaprabhuji comments here, that there is no “surprise” at all, that Aswathaama was running away so fast, to keep his life (to save himself)!

He ran till he could, on this earth! “Aswathaama cannot be protected even by Yoga or Manthras, or even by fleeing away to the other worlds, such as the heavens etc.” An example is given here. Just like Lord Siva got upset on the death of his devotee Vidhyunmaali demon, and he began to kill the “sun” having taken the “trident” in his hand. The “sun” began to run away and fell on this earth, and came to be famously known as “Lolarka” in Kasi!

This story is told in the Vaamana Purana in this way. Vidhyunmaali was a "Raakshasa" (ghoul), who was a great devotee of Lord Siva, who had gifted him with a "golden" plane! This devotee ran after the "sun" and prevented "nights" from occurring, through the "brilliance" of his golden plane. Due to this, the "sun" used his own "brilliance" (Teja), and liquefied this golden plane, and made it fall! On hearing this news, Lord Siva got very angry, took up His trident and ran after the "sun". The "sun" ran away and got burnt through the anger of Lord Siva's eyes, and fell in Kaasi and he became known as "Lolarka" in Kaasi.

In the same way, Aswathaama also, through the fear of Arjuna, would have fallen down on this earth, even if he had managed to go to the other "worlds". Hence, he ran only on this earth, as much as he could!

यदाऽशरणमात्मानमैक्षत श्रान्तवाजिनम्।

अस्त्रं ब्रह्मशिरो मेने आत्मत्राणं द्विजात्मजः॥१९॥

अथोपस्पृश्य सलिलं सन्दधे तत्समाहितः।

अजानन्नुपसंहारं प्राणकृच्छ्र उपस्थिते॥२०॥

**VERSES 19 and 20 Meaning:** "Aswathaama, the son of Brahmin Dronaacharya, now felt incapable of protecting himself, as the horses of his chariot had got tired, and he could not move forward any further in his chariot. He then decided, that using the "arrow of Brahma" (Brahamaastra) was his "only way out" to protect himself." (19)

"After this, on seeing the danger to his life getting nearer to him, he did the religious ablution of purifying himself by doing "Aachamanam", concentrated his

mind, and unleashed this great "Brahmaastra", although, he was not aware of the technique of withdrawing it, after the use!" (20)

**श्रीसुबोधिनी:** तदा भयाच्छरणान्वेषणे भगवद्भूमिमुख्येन गच्छतीति कोऽपि महादेवादिर्न शरणमभूत्। पलायनं च कर्तुमशक्तः। अश्वानां श्रान्तत्वात्। तदा ब्रह्मशिरः ब्रह्मास्त्रं आत्मनः शरणं भविष्यतीति ज्ञातवान्। न विद्यते शरणं यस्य सः अशरणः। श्रान्ता वाजिनो यस्य। **आध्यात्मिकं चाऽधिदैवं ब्रह्मास्त्रं द्विविधं मतम्। निवर्त्यमनिवर्त्यं च मन्त्रयोः सुप्रतिष्ठितम्।** द्रोणाचार्येणाऽस्मै ब्रह्मास्त्रद्वयं दत्तम्। उपसंहारस्तु न शिक्षितः। शरीरे विद्यमान एव मृत्योः पालयिष्यतीति। इदानीमस्य उपसंहाराज्ञानाभावेऽपि प्रयोगेच्छा द्विजात्मजत्वेनाऽदीर्घदर्शनाज्जाता। ततः पलायनं त्यक्त्वा भिन्नप्रक्रमेण आचमनं विधाय, समाहितः सन् देवतासान्निध्यार्थम्। उपसंहाराज्ञाने सन्धाने लोकक्षयात्स्वस्य महत्पापं भविष्यतीति ज्ञात्वाऽपि प्राणकृच्छ्र उपस्थिते अयुक्तमप्यापदि कर्तव्यमिति बुद्ध्या तत्सन्दधे॥१९।२०॥

ततो यज्जातं तदाह—

**SRI SUBODHINI:** Out of great "fear", Aswathaama began to search for his "saviour"! As he was going far away from the grace of our Lord, even Lord Siva and others did not come to rescue him! He now became incapable of going forward, as the horses of his chariot had got tired. At this time, he realized, that only "Brahmaastra" will save him from his sure "death"! He had no refuge (Asaranam) and his horses were tired (Sranthavaajinam).

This "Brahmaastra" is of 2 kinds viz. (1) The physical and (2) the celestial "arrows"! The "physical" one could be countered or avoided. But the "celestial" one cannot be averted at all. Both of these type of "arrows" are based on the chanting of their "controlling" Manthras! They can be unleashed, aimed and

directed only through the power of "Manthras". Dronaacharya had given to Aswathaama, both of these types of "Brahmastra". But he did not teach Aswathaama, the technique of withdrawing them, after their use. Aswathaama now had decided that this "Brahmastra" will save him from "death", and keep his "body" safe and sound!

At this time, he did not have knowledge, as to how he should withdraw this "arrow" after use. But he got the desire to unleash this "arrow", as he was the son of a Brahmin. Generally, the sons of Brahmins are not "far sighted" i.e. they do not think of the consequences of their actions! He stopped running, did the religious "ablution" of "Aachamanam", and invoked the presence of the celestial deities. As he did not know the key to withdraw this very dangerous "Brahmastra", it was certain, that a lot of destruction of the Universe would take place, and he will get the "sin" for such wanton destruction! He realized this factor also. Even then, out of his own self interest to protect his life, he decided that in "danger", a person can do even the most improper action — to save himself! With this type of thinking, Aswathaama unleashed the "arrow of Brahma".

Whatever happened then, is being told through the next verse.

ततः प्रादुरभूत्तेजः प्रचण्डं सर्वतोदिशम्।

प्राणपहमभिप्रेक्ष्य विष्णुं जिष्णुरुवाच ह॥२१॥

**VERSE 21 Meaning:** "On this, on all sides of Arjuna, a relentless brilliance arose! On seeing this, as threatening his life itself, Arjuna spoke to our Lord Sri Krishna!"

श्रीसुबोधिनीः तत प्रादुर्भूतेज इति। प्रचण्डप्रतिक्रियम्। प्रचण्डमित्यादि  
भिन्नं वाक्यम्। सर्वतो दिशमर्जुनस्य। अत एव प्राणापहम्।  
द्रौणेदिदमस्त्रमित्यज्ञात्वा किञ्चिदन्यदेव दैवयोगान्नाशकमुपस्थितमिति तदपनोदनार्थं  
तत्स्वरूपज्ञानार्थं च भगवन्तं प्रष्टुं प्रथमं स्तौति। रक्षको हि विष्णुः। ज्ञाते  
प्रतीकरणसमर्थो जिष्णुर्जुनः। हेत्याश्चर्यम्। तस्मिन्दृष्टे मूर्च्छया भाव्यम्।  
तत्राऽसम्भ्रान्तो भगवन्त स्तौतीति॥२१॥

चतुर्विधपुरुषार्थसिद्ध्यर्थं चतुर्भिः श्लोकैः स्तौति कृष्णकृष्णेत्यादिभिः-

**SRI SUBODHINI:** The word “relentless” (Prachandam) means, that it was not possible to counter this attack made by Brahmaastra! This dangerous fire of brilliance arose on all the four sides of Arjuna. This was life-threatening by nature. Arjuna, not knowing, that this was the handiwork of Aswathaama, thought, that some other “celestial force” has come to destroy him! With a view to avert this, and with a view to understand its nature, Arjuna, before asking our Lord Sri Krishna about this “threat”, at first, renders a “praise” of the Lord!

Our Lord Sri Krishna is hailed here as “Vishnu”, because He is all-pervasive and He is the only “one” who can give total protection at all times. Alternately, this holy name of “Vishnu” has been used to indicate the “protective grace and nature” of our Lord Sri Krishna, as Lord Vishnu is the ruler and protector of this Universe. Arjuna has been called in this verse as “Jishnu”, as he was always prone to “win”, (i.e. be victorious) and on knowing about the threat posed by the “brilliance of fire” surrounding him, he is capable of meeting it, to overcome and defeat the same!

The syllable “Ha” is used to show “surprise and astonishment” i.e. on seeing this “brilliance of fire”,

Arjuna, instead of getting unconscious and afraid, began to do the "praise" of our Lord. THIS IS INDEED A MATTER FOR GREAT WONDER!

Arjuna, with a view to attain the 4 fold goals of Dharma, Artha, Kaama and Moksha, now renders his "praise" of our Lord Sri Krishna, in 4 verses. Our Sri Mahaprabhuji says that each of the 4 verses indicates, one each of the 4 goals!

अर्जुन उवाच—

कृष्ण कृष्ण महाबाहो भक्तानामभयङ्कर।

त्वमेको दह्यमानानामपवर्गोऽसि संसृतेः॥२२॥

**VERSE 22 Meaning:** "Arjuna said, "Oh Lord Sri Krishna! Oh Lord Sri Krishna! Oh Lord of great prowess! You are the conferrer of "fearlessness and protection" to all your devotees! You are the final refuge and "liberation" for all persons and beings, who are being burnt by the sorrow of this "Samsaara" (of births and deaths)."

**श्रीसुबोधिनी:** आदरे वीप्सा। भयाद्वा द्विरुक्तिः। महान्तो बाहवो यस्य। इन्द्रादयो वा बाहवो यस्य। अनेन क्रियाशक्तेराधिक्यमुक्तम्। पालकत्वं वा। सामान्यतः सर्वेषां पालकत्वमुक्तम्। भक्तान् प्रति विशेषेण पालकत्वमाह—भक्तानामभयङ्कुरेति। अन्येषामुपस्थिते भये परिपालनं करोति। भक्तानां तु अभयमेवोपस्थापयति न भयम्। किञ्च। त्वत्तो दूरे स्थिता दह्यमाना भवन्ति। दाहेष्वपि महान् संसारदाहो जन्ममरणरूपः। तस्य त्वमपवर्गः। संसृतेर्होतोर्दह्यमानानामेकस्त्वमेवाऽपवर्गः। "आ ब्रह्मभुवनाल्लोकाः पुनरावर्त्तिनोऽर्जुन मामुपेत्याऽथ कौन्तेय पुनर्जन्म न विद्यत" इति॥२२॥

**SRI SUBODHINI:** With a view to express his "respect", Arjuna has used our Lord Sri Krishna's holy name twice! Or he might have uttered them twice out of fear also! Our Lord has His big hands extending



up to His knee! Alternately, the word "Mahabahu" may also mean the "Lord whose hands are of the celestial deities like Indra and others". By using this word, Arjuna has spoken of the "power of action" of our Lord (Kriyasakthi). In other words, OUR LORD IS CAPABLE OF DOING BIG TASKS AND ACTIONS! He is also the "protector" of His devotees, as He has "big hands". He protects His devotees in a "very special" way (BHAJTHANAAM ABHAYANKARA).

IT IS SAID, THAT OUR LORD PROTECTS ALL OTHERS, AFTER THEY CONFRONT "FEAR". BUT, IN THE CASE OF DEVOTEES, HE KEEPS THEM AWAY FROM "DANGER AND FEAR" AT ALL TIMES! IN OTHER WORDS, OUR LORD DOES NOT WAIT TILL FEAR CONFRONTS HIS DEVOTEES. HE DOES NOT ALLOW ANY FEAR TO COME NEAR TO HIS DEVOTEES.

But, those persons, who are "far away" from our Lord, always get sorrow, through the fire of this "Samsaara" (of births and deaths). Of all "burning", the sorrow of passing through "lives and deaths", is considered as the most "gruesome" of all "sorrows"! Arjuna says, "Oh Lord! You are the liberating force for all these suffering beings! Only you can remove their sorrow arising out of this "Samsaara".

As our Lord has said in the Gita, "Even the "Jeevas", who have attained the "Brahmaloka", have to come back to this world. But the "Jeevas" who have attained Me do not return back into this world." The purport of this is, that LIBERATION FROM BIRTHS AND DEATHS TAKES PLACE ONLY THROUGH ATTAINING OUR LORD!

त्वमाद्यः पुरुषः साक्षादीश्वरः प्रकृतेः परः।

मायां व्युदस्य चिच्छक्त्या कैवल्ये स्थित आत्मनि॥२३॥

**VERSE 23 Meaning:** "Oh Lord! You are the primordial Lord, the "Ishwara" of the Universe! The primordial Purusha beyond the "Prakruti" (nature)! You are always established in your divine self,\* through the power of your spiritual power (of consciousness) having banished your own power of Maya!"

**श्रीसुबोधिनी:** अत्रोपपत्तिं श्लोकद्वयेनाऽऽह। स वै पतिः स्यादिति न्यायेन प्रथमतः स्वस्य सर्वदोषाभावस्तदनु परस्य दोषदूरीकरणमिति। तत्र दोषाः पञ्चविधाः। कर्मजाः कालजाः स्वभावजा मायोद्भवा देशोद्भवाश्चेति। ते क्रमेण निवार्यन्ते। कर्मापेक्षयाऽप्याद्यत्वात्स्वतन्त्रत्वेन तदधीनत्वाभावाच्च न तस्मिन्कर्मजाः। किञ्चा सर्वेषामयं नियामकः। कालश्च। तत्र कालस्तु स्वोद्भवशरीरादिद्वारा तदध्यासे जाते नियामकः। भगवांस्तु साक्षादात्मनामपि। अतः कालस्याऽपि नियामक इत्युक्तं भवति। तेन न कालजाः। प्रकृतिनियामकत्वाच्च न प्राकृताः। भगवतस्तु बह्व्यः शक्तयः सन्त्यन्योन्यविरुद्धास्तत्तत्कार्यार्थं निर्मिताः। तत्र यस्यामेवाऽऽसक्त्या क्रीडायां क्रियमाणायां तद्दोषप्रादुर्भावः सम्भाव्यते तदैव तद्विरुद्धशक्तिप्रादुर्भावनेन पूर्वान्(?)दूरीकरोति। तथा चिच्छक्त्या मायां व्युदस्य तिष्ठतीति न मायिकदोषसम्बन्धः। देशदोषस्तु न सम्भाव्य एव। सर्वधर्मास्पृष्टे केवल एवाऽऽत्मनि विद्यमानत्वात्। अतः स्वतः पञ्चविधदोषरहितः॥२३॥

अन्येषां दोषदूरीकरणं कैमुतिकन्यायेनाऽऽह-

**SRI SUBODHINI:** "Oh Lord! You are the redeemer and "liberator" of everyone from this "Samsaara" (of births and deaths). OUR LORD ONLY DESERVES TO BE THE "PATI" (HUSBAND AND MASTER) OF EVERYONE! (SA VAI PATIHI SYAAT) AS HE IS FREE, BY HIMSELF, FROM ALL SORTS OF "FEAR"! Through this logic, there should not be any

of fear also! Our Lord has His big hands extending

“blemish” in our master and Swami! Then only the “master” can put efforts to remove the “blemish” of others! i.e. then only it will be appropriate! In other words, when our Lord is beyond all types of “blemish”, only then, He will be able to bless the devotee and remove their “blemish” (Dosham), through the process of “union with Brahman” (Brahmasambhandham). HENCE WE SHOULD CLEARLY REALIZE, THAT OUR LORD IS ALWAYS “BLEMISH FREE”!

Usually, “impurity or blemish” (Dosham) are of 5 kinds. (1) Those born out of “action” (Karmajanya). (2) Those created by the force of “time” (Kaalajanya). (3) Those which are inherent in one’s own “nature” (Swabhaavajanya). (4) Those created by the power of “Maya” (illusion) of our Lord (Mayajanya) and (5) those created by the place, where one lives (Desajanya). ALL THESE 5 TYPES OF “BLEMISH” ARE NOT PRESENT IN OUR LORD! This entire “truth” is told, successively through the words “AADHYAHA; ISWARAHA; PRAKRUTEH PARAHA; MĀYĀM VYUDASYA CHITSAKTHYA; KAIVALYE STHITA AATMANI.”

(1) OUR LORD IS NOT WITHIN THE CONTROL OF “ACTION” (KARMA) — AS HE IS THE FIRST AND PRIMORDIAL LORD, WHO IS THE “INDEPENDENT” LORD, WHO HAS ORIGINATED ALL “ACTIONS”. THIS PROVES, THAT HE DOES NOT HAVE THE “BLEMISH” CAUSED BY “ACTION” (KARMA). Usually this “blemish” is seen only in those, who take “birth”, after doing various “actions” (Karma), and are under the control of the good and bad effects of their “actions”.

(2) OUR LORD IS THE “ISHWARA” — THE

LORD OF EVERYONE. DUE TO THIS, HE IS THE CONTROLLER OVER EVERYONE.

(3) HE IS OF THE FORM OF "TIME" (KAALA).

This factor of "time" can control only those persons, who are "ignorant" and attached to their "bodies" etc. OUR LORD DOES NOT HAVE THE "IGNORANCE" OF HAVING A "BODY" ETC. AND, THAT HE IS NOT ATTACHED TO ANYTHING EITHER! In this way, our Lord does not have, in Him, the "blemish" caused by the factor of "time" (Kaala).

(4) OUR LORD IS THE "CONTROLLER" OF "AATMA" ALSO. HENCE, HE IS THE CONROLLER OF "TIME" (KAALA) ALSO! This is a self-evident "fact". AS HE IS BEYOND "PRAKRUTI" (NATURE) HE IS THE "CONTROLLER" OF "EVERYONE'S NATURE" ALSO (SWABHAAVAM). Due to this, our Lord does not have the "blemish" caused by the various types of "natures, behaviour and attitudes" (of Prakruti i.e. primordial nature (Moola Prakruti).)

(5) OUR LORD HAS IN HIM "OPPOSITE FORCES AND POWERS", WHICH HAVE BEEN CREATED BY HIM TO ACHIEVE VARIOUS TYPES OF "TASKS". If our Lord enacts His Leela, with "deep attachment" to one "power" of His, then our Lord has the capacity to use an "opposing" power, to remove the "blemish" caused by the previous one!

(6) IN THIS WAY, OUR LORD REMOVES, THROUGH HIS POWER OF "CHITSAKTHI" (power of His spiritual consciousness) THE "FORCE AND POWER" OF "MAYA". Due to this, the Lord does not have the "blemish" caused by "Maya"!

(7) THERE IS NO ISSUE AT ALL, OF OUR LORD HAVING THE "BLEMISH" CAUSED BY A "PARTICULAR PLACE". HOW? OUR LORD IS UNTOUCHED BY ANY OF THE "QUALITIES", WHICH THE "HUMAN BEINGS" HAVE! WHY? AS HE IS ALWAYS ESTABLISHED IN HIS OWN DIVINE SELF! HE IS NOT ESTABLISHED IN ANY ONE PLACE OR ANOTHER — AS HE IS PRESENT EVERYWHERE! If the Lord were to dwell "apart and away" from Himself, then only, He may get involved in the "blemish" associated with "place" (Desa).

IN THIS WAY, OUR LORD IS FREE FROM THE 7 KINDS OF "BLEMISH", AS EXPLAINED ABOVE!

OF COURSE, THERE IS NOTHING SURPRISING, THAT OUR LORD, WHO IS "BLEMISH FREE" BY HIMSELF, REMOVES THE "BLEMISH" OF EVERYONE! This is said through the next verse.

स एव जीवलोकस्य मायामोहितचेतसः।

विधत्से स्वेन वीर्येण श्रेयो धर्मादिलक्षणम्॥२४॥

**VERSE 24 Meaning:** "Our Lord only, through His remarkable glory, confers, as per their "actions" (Karmas), the results of Dharma, Artha, Kaama and Moksha, to all the "Jeevas", whose minds are infatuated through the power of "ignorance" (Ajnana)."

**श्रीसुबोधिनी:** स एवेति। पूर्वोक्तगुणयुक्त एव। मायामोहितचेतसो जीवस्य भ्रान्तस्या। भ्रान्त्या यदेव प्रार्थयते तदेव प्रयच्छसि किमुत भ्रान्तिदोष दूरीकरोषीति। अनेन वस्तुत उत्तममनुत्तमं वा यदेव यः प्रार्थयते तदेव तस्मै प्रयच्छसीति सर्वाभीष्टदातृत्वमुक्तम्। अन्यथा सर्वेषामभजनीयः स्यात्॥२४॥

किञ्च। सामान्यत एतत्तव स्वरूपमुक्तम्। विशेषतस्तव स्वरूपविचारे अस्मदादीनां न किञ्चित्कर्तव्यमित्यभिप्रायेणाऽऽह—

**SRI SUBODHINI:** The Lord, who has been described earlier, only confers the “benefits” as desired by the “Jeevas”, whose minds have become “deluded” through the power of Maya. In fact, our Sri Mahaprabhuji says here that, “the Lord gives, whatever is prayed for, by the Jeeva”. (YA DEVA PRATHAYATE TADEVA PRAYACHCHASI). Alternately, our Lord removes this “blemish” of delusion also from the minds of the “Jeevas”, who are devoted to Him! HENCE, IT IS SAID HERE, THAT OUR LORD IS SO VERY COMPASSIONATE, THAT HE “GIVES” TO THE “JEEVA” WHATEVER “GOOD” OR “BAD” THINGS ASKED FOR! IN THIS WAY, OUR LORD IS THE FULFILLER OF EACH AND EVERY DESIRE OF EVERYONE! If the Lord were not to “give” to the “Jeevas”, whatever is asked for, then, no one will serve or worship our Lord!

In this way, our Lord’s “common” form (as the “giver” of everything), has been described. On thinking about His superior special divine “form”, we would realize, that WE NEED NOT DO ANYTHING ON OUR OWN I.E. OUR LORD DOES EVERYTHING FOR US. Keeping this in mind, the following verse is given.

तथाऽयञ्चाऽवतारस्ते भुवो भारजिहीर्षया।

स्वानाञ्चाऽनन्यभावानामनुध्यानाय चाऽसकृत्॥२५॥

**VERSE 25 Meaning:** “In this way, Oh Lord! Your incarnation is taken for the sake of destroying the “burden” for this earth. You take your incarnation also for the purpose of uninterrupted meditation on your divine form by the one-pointed and loving devotees, who love you above everything else!”



**श्रीसुबोधिनी:** तथाऽयमिति। तथाऽयञ्चाऽवतारस्ते। यथा भवान् सर्वदोषरहितः सर्वाभीष्टदस्तथाऽवतारोऽप्ययम्। येषां मते भगवानेव साकार आनन्दमात्रकरपादमुखोदरादिः। मायाजवनिकादूरीकरणेन प्रादुर्भूत इति तेषां न किञ्चिद्वक्तव्यम्। येषामपि मते स्वेच्छामये शरीरविशेषे भगवतोऽनन्तसूर्यप्रकाशस्य अयोगोलके वन्देरिवाऽऽगमनमवतार इति तन्मतेनैवं कथनम्। तस्याऽवतारस्य प्रयोजनद्वयं सर्वजनीनम्। भुवौ भारदूरीकरणं, वैष्णवशास्त्रे तु स्वानामनन्यभावानां निरन्तरानुध्यानार्थम्। उभयमर्जुनस्याऽभिप्रेतमित्युभयथाऽप्यस्माकं हितकरणम्। भूभारहरणसहायाद्भक्तत्वाच्च॥२५॥

**SRI SUBODHINI:** “Oh Lord! Like you confer all the desired things of your devotees, after removing their “blemish”, now, you have taken this incarnation, in the same divine form! Ideal devotees, Oh Lord! always regard and realize, that it is You only, who is always blissfully equipped with the lotus like face, hands and feet, has now “manifested” yourself by removing the “curtain” of Maya!” These ideal devotees of our Lord do not need any “convincing” about our Lord’s “incarnation”. But there are persons, who regard our Lord having taken a “body”, as per His own will and desire, and comes down in an “incarnation” like a “fire ball”, though He has the brilliance of countless “suns”! These persons regard this sort of “coming” of our Lord, as the “incarnation”. In this, it is also said, that the Lord is always “blemish free”, and fulfils all the “desires” of His devotees. Hence, there are two main “purposes” for our Lord’s “incarnations” which are well known to everyone! (1) For the removal of the “burden” (of evil and wicked persons) of this earth. (2) As per the “Vaishnava scriptures”, it is said, that our Lord “comes down” with a view to enable His exclusive loving one-pointed devotees, to do “meditation” of His divine auspicious form!

These two, "purposes" for our Lord's incarnations, were "well known" to Arjuna, who rendered this "praise" — as our Lord had conferred His "blessings" on Arjuna, in both these ways. He had helped Arjuna to remove the "burden" of this earth, and Arjuna being a devotee of our Lord, got also uninterrupted meditation and "Darsan" of our Lord!

किमिदं स्वित्कुतो वेति देव देव न वेदम्यहम्।

सर्वतोमुखमायाति तेजः परमदारुणम्॥२६॥

**VERSE 26 Meaning:** "Oh Lord of all celestial deities! Please tell me as to what in reality, is this most dangerous "brilliance", coming before all of us? Where from is it coming? I am unable to understand anything about this. Kindly explain this to me."

**श्रीसुबोधिनी:** एवं स्थिते किमिदमकस्मादाविर्भूतमिति तत्कथयेत्याह। सर्वदिशत्वात् कुतो वेति। न ज्ञायते कुत्र वा मूलमिति। अवतारेऽपि तव न किञ्चिदज्ञातम्। देवकार्यसाधकत्वात्। तदाह—देवदेवेति। तथा त्वमपीत्याशङ्क्य अब्रह्मत्वान्नाऽहं वेद। लौकिकी तूपपत्तिरत्र न सम्भवति। यतः सर्वतोमुखमायाति। सूर्यादितेजोव्यावृत्त्यर्थम्—परमदारुण मति॥२६॥

तत्रैतद्विषयकज्ञानं द्विविधम्। स्वरूपतो धर्मतश्चेति। तत्र स्वरूपतस्तु त्वं वेदेति भगवानाह—

**SRI SUBODHINI:** "This "brilliance" is coming from all sides! Hence I am unable to understand, as to where it has got originated from! You, Oh Lord! have come down as an "incarnation", and there is nothing unknown to You! You are the Lord of all the celestial deities! (Devaadhideva) i.e. You are the Lord, who fulfills the "tasks" of all celestial deities too! If the Lord were to tell Arjuna that, "You are also like Me only", - for this Arjuna would reply, "Oh Lord! this is not so. YOU

ARE THE HIGHEST TRUTH OF "BRAHMAN". I AM NOT "BRAHMAN". Hence, I am unable to understand this. This "brilliance" cannot be understood, through a "worldly" idea or reasoning! — As this "brilliance" is coming from all the sides! This "brilliance" cannot belong to the "sun" or to any other thing! — as this "brilliance is very dangerous and cruel". Usually the "brilliance" of the "sun" and others is not cruel or dangerous like this one."

Thus, Arjuna had "ignorance" about the "nature" and the "quality" of this "brilliance"! What is the real nature of this "brilliance" (Teja). Now, our Lord tells Arjuna that, "You are indeed aware of the form of this "brilliance" — as per the next verse.

श्री भगवानुवाच—

वेत्थ त्वं द्रोणपुत्रस्य ब्राह्ममस्त्रं प्रदर्शितम्।

नैवाऽसौ वेद संहारं प्राणकृच्छ्र उपस्थिते॥२७॥

**VERSE 27 Meaning:** "Our Lord told Arjuna, "You know about this, as this is the "arrow of Brahma" unleashed by Aswathaama, the son of Dronaacharya! But, this Aswathaama does not know the way to withdraw this arrow! He has, without any proper thinking, released this "arrow", on perceiving "threat" to his life from you."

श्रीसुबोधिनी: वेत्थ त्वमिति। गुरुपुत्रत्वादगुरुणा ब्रह्मास्त्रमस्मै दत्तं त्वत्समक्षम्। अतस्त्वं वेद। तदेवेदमिति तु जानीहि। ननु ब्रह्मास्त्राण्यपि बहूनि दृष्टानि प्रयुक्तानि च। कदाचिदपि नैवं दृष्टमिति चेत्? तत्राऽऽह—नैवाऽसौ वेद संहारमिति। अतोऽनभिज्ञेन प्रयुक्तत्वात्सर्वतोमुखमायाति। तर्हि कथं प्रयुक्तवान्? तत्राऽऽह—प्राणकृच्छ्र उपस्थित इति। पादद्वयमपि भिन्नं भिन्नं वाक्यम्॥२७॥

तर्हि किं कर्तव्यम्? तत्राऽऽह—

**SRI SUBODHINI:** “The Guru Dronaacharya had taught his son, before you only, the secrets of this “arrow of Brahma”. Hence you are aware of this. In other words, understand, that this is the same “arrow of Brahma”, which was taught, in your presence, by Guru Drona to his son Aswathaama!”

Arjuna had a doubt in his mind, that he had seen many “arrows of Brahma”, and he had also used them. But, he had not seen this type of “Brahmaasstra” before! On this our Lord says that, “Arjuna! This Aswathaama does not know, as to the way this arrow can be withdrawn! Hence Aswathaama has not used this “arrow” properly! If he had known the proper way to unleash this arrow, then the “brilliance” would have come from the “upper” region and not from “all the sides”! (which is experienced now). This sort of “fire” from all sides can only destroy everything!”

We may doubt here, as to why Aswathaama unleashed this “arrow”, when he did not know the proper and right way to aim this arrow? Answering this, it is said, that he has done this action, as he had perceived a “threat” to his life itself! It is said, that a person can do even the “prohibited” actions, when his own life is threatened! The Lord said, “He has aimed this “arrow”, as per his fear of death at your hands! (Our Sri Mahaprabhuji says here, that the “meanings” of both the upper and lower portions of this verse are different — not related to each other.)

Arjuna now asks, as to what should be done? On this, the Lord says, as per the following verse.

न ह्यस्याऽन्यतमं किञ्चिदस्त्रं प्रत्यवकर्षणम्।  
जह्यास्त्रतेज उन्नद्धमस्त्रज्ञो ह्यास्त्रतेजसा॥२८॥

**VERSE 28 Meaning:** “There is no other “arrow” also, which can avert or remove the effects of this “Brahmaastra”! There is no other way! “Hence, Arjuna! You are aware of the way to “unleash and also withdraw” this glorious arrow! Hence, you now remove and avert the “fire” of this “Brahmaastra”, with your own “Brahmaastra”! The arrow, which you would release will have the same “fire and brilliance” of this one, and would also effectively counter this.”

On being told like this, by our Lord, whatever happened is being explained through the next verse.

**श्रीसुबोधिनी:** न ह्यस्येति। ब्रह्मास्त्रे ब्रह्मास्त्रमेव प्रयोक्तव्यम्। नाऽन्यत्तत्प्रतीकारमर्हति। अतोऽस्त्रज्ञो भवानुन्नद्धं ब्रह्मास्त्रतेजो ब्रह्मास्त्रतेजसैव जहि। त्वयाऽपि प्रयुक्तमेतादृशमेव तेजो भविष्यति। तेनाऽस्य प्रतीकार इति॥२८॥

एवं भगवतोक्ते यदासीत्तदाह—

सूत उवाच—

श्रुत्वा भगवता प्रोक्तं फाल्गुनः परवीरहा॥

स्पृष्ट्वाऽपस्तं परिक्रम्य बाह्याय बाह्याय सन्दधे॥२९॥

**VERSE 29 Meaning:** “Sri Soota said, “Arjuna, who is an adept in destroying the warriors of his enemies, on hearing the words of our Lord Sri Krishna, did his religious “ablution” (Aachamanam). He now circumbulated our Lord, with loving respect, and released the “Brahmaasthra”, only with a view to counter the “Brahmaasthra” of Aswathaama.”

**श्रीसुबोधिनी:** श्रुत्वेति। परवीरहेति सामर्थ्यम्। तं परिक्रम्येति कार्यसिद्धिः। अस्य ब्रह्मास्त्रस्य पूर्वब्रह्मास्त्रनिवर्त्तकत्वमेव। न तु

प्रयोक्तृघातकत्वम्। तदुक्तम्—ब्राह्म्यं ब्राह्म्यायेति॥२९॥

ततो यज्जातं तदाह—

**SRI SUBODHINI:** Arjuna is referred to here as a great warrior capable of destroying the enemy fighters (Para Veeraha). By the use of the word “Tam Parikramya” (having “circumbulated” our Lord), it is said, that with the grace of our Lord, Arjuna will attain “success” in his task! The “Brahmaasthra” unleashed by Arjuna will remove the effects of the “Brahmaasthra” aimed by Aswthaama! It will not kill Aswathaama, as Arjuna’s intention was to counter and neutralize the effects of Aswathaama’s “arrow” only! (The word used in this verse viz. “Brahmanaaya” (4<sup>th</sup> cause) indicates this.)

Whatever happened on the release of “Brahmaasthra” by Arjuna, is being explained, through the following verse.

संहत्याऽन्योन्यमुभयोस्तेजसी शरसंवृते।

आवृत्य रोदसी खं च ववृधातेऽर्कवह्निवत्॥३०॥

**VERSE 30 Meaning:** “The brilliance of these two “Brahmaasthras” was of such intensity, that on dashing against each other, it surrounded the heavens, earth and space, and began to spread everywhere like the intense heat of the “sun”, during the time of “deluge”, and the “fire”, which emanates from the mouth of Lord Sankarshana (at the same time of “deluge” (Pralayam).”

**श्रीसुबोधिनी:** संहत्येति। उभयोस्तेजसी अन्योन्यं संहत्य मूलदाढ्याय शरयोः संवेष्टिते भूत्वा द्यावापृथिव्यौ अन्तरिक्षं चाऽऽवेष्ट्य संवर्तकसूर्यसङ्कर्षणमुखानलवत् सर्वनाशार्थं ववृधाते॥३०॥

एतयोर्निवृत्तौ हेतुमाह—



**SRI SUBODHINI:** The “fire and brilliance” of both these arrows mingled with each other, with a view to destroy their respective “bases”! This brilliance got spread to the heavens, earth and space, like the intense heat of the “sun”, and the “fire” emanating from Lord Sankarshana, at the time of the “great deluge” (Mahapralayam). It now spread “all over”, with a view to destroy everything!

The way, both these “Brahmaasthras” were “withdrawn” is being told — as per the following verses.

दृष्ट्वाऽस्त्रतेजस्तु तयोस्त्रींल्लोकान् प्रदहन्महत्।

दह्यमानाः प्रजाः सर्वाः सांवर्त्तकममंसत॥३१॥

प्रजोपप्लवमालक्ष्य लोकव्यतिकरं च तम्।

मतं च वासुदेवस्य सञ्जहाराऽर्जुनो द्वयम्॥३२॥

**VERSES 31 and 32 Meaning:** “On seeing this dangerous “brilliance” caused by the “arrows” released by both Aswathaama and Arjuna, burning up the three “Universes”, the people, who experienced this scourge of heat, now realized, that the veritable “fire” of the “deluge” itself has now presented itself before them! On seeing this “fire”, as destructive of both the worlds and the people, and on knowing the will and opinion of our Lord Sri Krishna, Arjuna withdrew both the “Brahmaasthras”!”

श्रीसुबोधिनीः दृष्ट्वाऽस्त्रतेज इति। मिलित्वादेकवचनम्। प्रजा दक्षादयः। अन्येऽपि। भगवत्सान्निध्यात्। अतः परमनुपसंहारे प्रलयो भविष्यतीति भगवदभिप्रायं ज्ञात्वा। लोकानां नाशं भूरादीनां च। सर्वोकारार्थमेक-गुरुत्वाद्द्वयमात्मन्येवोपसंहृतमित्याह—सञ्जहारेति। तमिति पूर्वोक्तदाहलक्षणम्। चकारात्स्वस्याऽपि। तेजोलाभाद्भगवतः सम्बन्धादप्येतन्मतमित्याह—वासुदेवस्येति॥३१॥३२॥

**SRI SUBODHINI:** The “brilliance” of both the arrows was present, but they looked like there was only one “brilliance”, as they had got mixed up! (That is why, the word used here “Asthatejaha” in singular viz. “the brilliance of this arrow”.)

The word “Prajā” (people) used in this verse denotes also the “Prajāpati” Dakṣha and others. If these “arrows” are not “neutralized”, then there will be a “veritable deluge” in the Universe! Arjuna realized this as the “opinion” of our Lord, as He was blessed with the “holy presence” of our Lord, at that time. He realized also, that if no action is taken at the present moment, then, there will be the destruction of the three worlds! Hence, with a view to confer “welfare” on everyone, Arjuna, withdrew by himself, both the “Brahmaasthras” released through the tutorship of one Guru viz. Guru Drona! The word “Tam” (that) denotes here, the necessity for saving the three worlds, and also saving himself from this scourge of “fire”. Moreover by withdrawing both the “arrows”, Arjuna will be hailed as the “benefactor” of this Universe, adding to his “lustre” as an illustrious warrior! He knew that this “withdrawal” also was liked by our Lord Sri Krishna, and this was made possible through his loving relationship with our Lord. (MATAM CHA VAASUDEVASYA). Thus both the “arrows” were withdrawn!

तत आसाद्य तरसा दारुणं गौतमीसुतम्।

बबन्धाऽमर्षताम्राक्षः पशुं रशनया यथा॥३३॥

**VERSE 33 Meaning:** “After the withdrawal of both the “arrows”, Arjuna, with eyes reddened with intense anger, went near to the cruel Aswathama, very quickly,

and tied him up like the sacrificial “animals” are bound through ropes, by those performing “sacrifices”.”

**श्रीसुबोधिनी:** ततः स्वस्मिंस्तेजोद्वयसंक्रमणान्तरम्। आसाद्य निकटे गत्वा। दूराद्वारुणपाशादिभिर्बन्धने महान्क्लेशो भवतीति। तरसा शीघ्रम्। प्रतिक्रियानवसराय। दारुणमिति बन्धने हेतुः। मरणं शापं मारणं वा ईश्वरभजनादि वा कुर्यादिति। ननु गुरुपुत्रं कथं बबन्ध? तत्राऽऽह—गौतमीसुतमिति। नाऽयं गुरोः सम्मतः पुत्रः। गौतमी तस्य माता। गौतमवंशोत्पन्नत्वात्। अनेन पुत्रस्नेहसम्बद्धभार्याप्रार्थनया राजसम्बन्धो मरणं च सूचितम्। अमर्षताम्राक्ष इति। अनेन ब्राह्मण्यादयो न स्फुरिताः। अवश्यं बन्धनीय इति दृष्टान्तमाह—पशुमिति। न हि पराजितः शत्रुबध्वा त्युक्तं शक्यते। अश्लक्षण्या बन्धन ध्वजस्तम्भे चेति। नीत्वा च परोक्षं मारणं तदभिप्रेतम्॥३३॥

तस्य शिबिरे नयनमनुचितमिति भगवान्निषेधयति—

**SRI SUBODHINI:** Arjuna having brought under his control both the “fires and brilliance” of the two “arrows”, went near to Aswathaama. He did not “bind” Aswathaama, from a distance, through the “pangs of Varuna”, as this step would involve more stress for Arjuna. Hence, Arjuna went near to Aswathaama, and with a view to prevent Aswathaama from taking retaliatory action, quickly “bound” this “cruel” person! This “cruel” nature and action became the cause for his “bondage”. If he had not been “bound”, then Aswathaama might have died or might have “cursed” Arjuna. He might have even killed Arjuna, or may try to invoke the blessings of our Lord, through service and worship (to escape punishment). In this way, he could try to avert and avoid punishment for himself. Hence, Arjuna tied him up very quickly.

A doubt may arise, as to how Arjuna dared to tie up his own "Guru's son"? Here, in this verse, the words referred to Aswathaama are "the son of "Goutami" and not "son of Drona". This is due to the reason, that Aswathaama was not an "acceptable son of Drona" but he was only a son accepted and loved by his mother Goutami. In other words Guru Drona did not like this son at all. This is the reason, that Arjuna did not hesitate to catch and "bind" him! As Goutami was from the family lineage of Goutama, her name was given as "Goutami". She was very much attached to her son Aswathaama. Due to this again, she forced Dronaacharya to get related to Duryodhana, (i.e. to take his side) and this association with a wicked person, led to his death also.

Arjuna had now very "red" eyes through anger. Due to this anger, Arjuna felt, that he was "tying" up his Guru's son! — as it is said that "Through anger, a disciple may even kill a Guru". An example is given here, to sustain Arjuna's desire to "bind" Aswathaama, like an "animal" is tied up! It is also a rule, that a defeated enemy is not let "loose", without being tied up! He tied him up on the flag pole or in some other "ugly" way! Arjuna wanted to take him to a lonely place and kill him.

Our Lord did not want Aswathaama to be taken to the military camp (army camp). So our Lord spoke to Arjuna, as per the next verse.

शिविराय निनीषन्तं रज्ज्वा बद्धं रिपुं बलात्।

प्राहाऽर्जुनं प्रकुपितो भगवानम्बुजेक्षणः॥३४॥

**VERSE 34 Meaning:** "The intensely angry Arjuna tied up firmly, through ropes, enemy Aswathaama, and

desired to take him to the place where the army is stationed. At this time, our Lord Sri Krishna, who is beautiful with His lotus like eyes, spoke to him."

**श्रीसुबोधिनीः शिबिरायेति।** सर्प इवाऽयं न स्पृष्टव्यः। स्पृष्टश्चेन्मारणीय एव। अपकृतस्तु सर्वथा मारणीयः। तत्र गते च न मारणं भविष्यति। अतोऽत्रैव इत्यभिप्रायेणाऽऽह। नीतिकार्यविचारे मारणीयः। धर्मविचारे बन्धनीयोऽपि न। रिपुश्च गृहे न नेयः। बलाच्च न नेयः। तत्र असावधाने किञ्चिदपकुर्यादिति। शिबिरं कटकोत्तरणस्थानम्। **भगवानिति।** सर्वमारकत्वं सूचितम्। **अम्बुजेक्षण इति** भक्तरक्षकत्वं सूचितम्। तस्मादेतद्वधे सर्वं सुस्थमिति नो चेद्बहु कर्तव्यमित्यभिप्रायः॥३४॥

तदेवाऽऽह—

**SRI SUBODHINI:** Our Lord told Arjuna that Aswathaama is not even entitled to be "touched" — like one would desist from touching a serpent! 'If you have captured him, then you should certainly kill him only. If you leave him now, like a person would release a captured serpent, then you may lose an opportunity to capture and kill him again! On being taken to the army camp, killing him may prove to be difficult — as queen Draupadi is very compassionate and perhaps, she may desire that Aswathaama is released forthwith! Hence, Aswathaama should be killed here only. With this in view only, our Lord had decided to speak.

From the point of "Dharma" (rules of conduct), it is not right and proper to kill a "Brahmin", and that too the son of one's "Guru"! The "law" says that, "an enemy should never be taken to one's home, and never should be taken to one's home forcibly! — As in an "opportune" moment at home, the "enemy" can cause harm. Here, the "camp" referred to is the "army camp". The word

used here for our Lord viz. "Bhagawan" indicates, that our Lord is of the divine form of "Kaala" (time) and in this "role" our Lord is the "DESTROYER" of everyone.

Our Lord is called as "the Lord with lotus like eyes" (AMBUJEKSHANA). This reference indicated, that OUR LORD SHOWS HIS LOTUS LIKE EYES, ONLY WHEN HE DESIRES TO PROTECT HIS DEVOTEES! In fact, our Lord desired, that Aswathaama should be killed now itself, as a lot of efforts will be required to avoid this scourge of Aswathaama in the future, if he is set free now.

Whatever our Lord Sri Krishna told is being spoken of as per the next verse.

श्री भगवानुवाच—

नैनं पार्थाऽहंसि त्रातुं ब्रह्मबन्धुमिमं जहि।

योऽसावनागसः सुप्तानवधीन्निशि बालकान्॥३५॥

**VERSE 35 Meaning:** "Lord Sri Krishna said, "Oh Paartha! Don't release this Brahmin! You should kill him! — As he has mercilessly butchered the sleeping innocent children (of Draupadi) during the night!"

**श्रीसुबोधिनी:** नैनमिति। पृथा सम्बन्धिनी भक्ता चेति तथा वचनम्। मारणेऽपि दोषभावे हेतुद्वयमाह—ब्रह्मबन्धुमिति। अवधीदिति। पित्रादिभिरपकृते अनपराधिनः पुत्रस्य बध्वा नयनमुचितम्। न मारणम्। सुप्तस्य कस्याऽपि मारणमनुचितम्। निशि चोर एव मारयति न साधुः। बालकास्तु सर्वेषामेव अवध्याः॥३५॥

विचारेणाऽस्य वध्यतां वक्तुं वध्यावध्यनिर्णयमाह—

**SRI SUBODHINI:** Our Lord has addressed Arjuna as "Paartha" (son of Pritu (Kunti)) to emphasize, our Lord's family relationship with Arjuna, and the latter



also being a devotee of our Lord. Kunti was the aunt of our Lord, and also His great devotee!

That, there was no “blemish” at all, if Aswathaama was killed by Arjuna, due to two reasons. (1) He was a “Brahmin”, and he should not have done this heinous act. (2) Killing innocent children, sleeping at night, is the highest of unpardonable crimes! These children could have been taken out bound, if Aswathaama had felt, that their “fathers” (the Pandavas) have committed some offence! But, he never had the authority to kill them! Moreover, the scriptures totally prohibit the killing of “sleeping” children or persons. Only a thief kills during the night — not a righteous person! Moreover children can never be killed for any reason!

Our Lord told Arjuna, that on thinking deeply, he will also agree that Aswathaama should be killed now. Through the next verse, the Lord determines, as to who should be killed, and who should not be killed.

मत्तं प्रमत्तमुन्मत्तं सुप्तं बालं जडं स्त्रियम्।

प्रपन्नं विरथं भीतं न रिपुं हन्ति धर्मवित्॥३६॥

**VERSE 36 Meaning:** “A wise person knowing the way and “nuances of “Dharma” does not kill the following persons, although they may be one’s “enemy”. (1) An intoxicated person with alcohol, who is unsteady. (2) A person, under the control of ghosts etc. (3) Sleeping children. (4) A person, who by nature is foolish, idiotic, lacking knowledge of what is good/bad (i.e. mad fellow). (5) A lady. (6) A person who has surrendered. (7) A person without any chariot in a battle and (8) an enemy, who is fully afraid!”

श्रीसुबोधिनीः मत्तमिति। शत्रवोऽपि दशविधा अवध्याः। मत्तो मदिरादिना। प्रमत्तः असावधनः। उन्मत्तः पिशाचादिभिः। जडः स्वभावतः। अयं तु दशानां नाऽन्यतरः (?)। तस्माद्वध्यः। किञ्च। सुप्तबालयोर्वधाद मर्योद्धा॥३६॥

नन्वस्य भवत्वधर्मः। अयं तु कथं वध्यः। ब्राह्मणशरीरस्य पुरुषार्थसाधकत्वात्। तस्मादस्य सर्वपुरुषार्थवधे स्वस्याऽधर्म इति तत्राऽऽह—

**SRI SUBODHINI:** An “enemy” of 10 types cannot be killed. These are detailed above. Aswathaama does not fall into any one of the above. Hence, he is deserving to be killed. There are, of course many other reasons for killing Aswathaama; like Aswathaama has violated the “codes of war”, by killing sleeping children (Adharma Yudha).

Let Aswathaama be “unrighteous”, (Adharmi) but how does he deserve to be killed? As he has a “Brahmin’s” body, which is capable of attaining all the four goals of one’s life. By killing him, he will be deprived of his chance to attain the 4 goals of one’s life! Arjuna thought, that this “killing” will make him an “Adharmi” (unrighteous person). When Arjuna had got this doubt in his mind, our Lord “orders” him, as per the next verse.

**स्वप्राणान्यः परप्राणैः प्रपुष्णात्यधृणः खलः।**

**तद्वधस्तस्य हि श्रेयो यद्दोषाद्यात्यधः पुमान्॥३७॥**

**VERSE 37 Meaning:** “He, who without mercy, tries to protect his own life, through the destruction of others’ “lives”, is worthy of being killed, as he will be freed of his sojourn in the “hell”, which he would have had to undergo, had he been not punished here and now.” (The purport is, that it is indeed a “good act” to kill

this person so that, on getting this "punishment", he will be freed of the more harder and cruel life in hell.)"

**श्रीसुबोधिनीः स्वप्राणानिति।** यदयं न वध्यते तत्र को हेतुः? प्रमाणनिषेधस्तु नास्ति। "जिघांसन्तं जिघांसीयादि" ति। ब्राह्मणे धर्मः प्रतिष्ठित इति यद्यवध्यः? तदाऽस्मिन्धर्मो नास्ति। दयया चेदवध्यः? तदैतद्वधे बहूनां प्राणिनां जीवनं भवति। अवधे त्वस्यैव। कश्चन देहादिनोपकारो भविष्यतीति तदपि नास्ति। तदाह—तद्वधस्तस्य हि श्रेय इति। प्राणाप्राणैः(?)जीवनं यस्य। तत्र प्राणैः प्राणजीवनमयुक्तम्। धर्मे तु युक्तम्। उभयतारकत्वात्। अवश्यमेकस्य प्राणस्य संक्षये स्वस्यैव युक्तः (?)। धर्म्यात्। तत्रापि प्रकर्षेण पोषणमयुक्तम्। बालानपि यो हन्ति सः अधृणः। घृणा कृपा तद्रहितः। खलः सूचकः। पिशुन इति यावत्। तस्माददुष्टवधः स्वस्य धर्मः। तस्याऽपि दुष्टशरीरे गते शरीरान्तरेण धर्मो भवतीति। पूर्वजीवनस्याऽधर्मैकसाधनत्वात्॥३७॥

किञ्च। महतां प्रतिज्ञापालनं महान् धर्मः। त्वया च प्रतिज्ञातमित्याह—

**SRI SUBODHINI:** The scriptures do not prohibit killing of such persons. Scriptures, in fact, say, "You should kill that person, who nurtures a desire to kill you". (JIGHAMSANTHAM JIGHAMSEYYAT). If it is told, that Aswathaama is a "Brahmin", and "Dharma" is situated in him, then the answer is given, that Aswathaama was not a "Dharmik" person i.e. "Dharma" has left him! If it is told, that, out of "compassion" (Daya) also, he should not be killed, then the answer is given, that on killing Aswathaama, a lot many "beings" will be saved! As Aswathaaama, being a "cruel" person will continue to kill many more persons! Moreover his life is not helpful or beneficial to anyone. In fact, killing him would benefit him, as his "sins" will be removed, through this "killing"!

A human being is not entitled to keep his "life", by taking another's "life". A doubt arises here, that, during a sacrifice, the performer sustains and protects his own life by sacrificing the life of an animal. Answering this, it is said, that this act of sacrifice is appropriate only for the "sacrifices". How? In the "Thaithareeya Upanishad", it has been specified that, "the violence which happens during the sacrifice, enables both the performer of the sacrifice and the animal sacrificed, to attain heaven" (SA GRUHAHA SA PASUHU WARGAM LOKAMETI). In fact, it is "Dharmik" to give up one's own life, if another's life can be protected by this act! When this is considered as "Dharma", how can it be right to take another's "life", to protect and preserve one's own?

The word "Aghrunaha" (very cruel) — i.e. a person, who kills children is bereft of "compassion"! (Ghruna Daya). The word "Khala" (bad person) is used to emphasize, that a wicked person can be killed, as part of one's "duty" (Dharma). In fact, by killing a wicked person, we, in fact, really are beneficial to him. How? On removing his "wicked body", he may attain a new "body", through which he may do "Dharmik" actions, as the present "body" has become "unrighteous" fully (Adharmik).

The killing of Aswathaama is right also for the reason, that it is mandatory for noble persons to fulfill the "vows" (promises) taken by them and the Lord told Arjuna, "You had vowed to kill Aswathaama" — as per the next verse.

प्रतिश्रुतं च भवता पाञ्चाल्यै शृण्वतो मम।

आहरिष्ये शिरस्तस्य यस्ते मानिनि पुत्रहा॥३८॥

**VERSE 38 Meaning:** “Oh proud Draupadi! I will bring the head of that wicked person, who has killed your sons!” The Lord now told Arjuna, “In this way, you had taken a vow, when I was present and listening, in the presence of Draupadi.”

**श्रीसुबोधिनी:** प्रतिश्रुतमिति। अर्थतोऽयमनुवादः—आहरिष्य इति॥३८॥

तस्मात्सर्वथा अयं वध्य इत्युपसंहरति—

**SRI SUBODHINI:** The actual words spoken by Arjuna taking the “vow” have not been given in this verse. But the meaning and gist of the words spoken by him are alluded to.

Due to this reason, “this Aswathaama is deserving to be killed on all counts”! The Lord concludes, with the following verse.

**तदसौ वध्यतां पाप आतताय्यात्मबन्धुहा।**

**भर्तुश्च विप्रियं वीर कृतवान् कुलपांसनः॥३९॥**

**VERSE 39 Meaning:** “Oh brave warrior Arjuna! This wicked and cruel person (who is an “Aatataayi” i.e. a person deserving to be killed at sight) is the “killer” of your sons and relatives. He has besmirched the good name of his family, and has also incurred the displeasure of his master Duryodhana. Hence kill him.”

**श्रीसुबोधिनी:** तदसाविति। आत्मनः पुत्रान् बन्धूंश्च हन्तीति। स्वामिहिताचरणमपि न जातमित्याह—भर्तुश्चेति। वंशे विद्यमाने तस्याऽप्युपकारो भवेत्। कुलद्वयकलङ्कजननाच्च। तस्मादस्य वधे कस्याऽपि नाऽपकारः॥३९॥

तत्रैतानि वचनानि धर्मपरीक्षकाणीति सूतज्ञानात्सूत आह—

**SRI SUBODHINI:** The word “Aatma” referred to in this verse is used to give the meaning of “sons”. This Aswathaama is the killer of your sons and relatives.

In fact, through this heinous act, he has not been able to do anything good to his own master Duryodhana (Bharthuscha Vipriyam). Nay, his action has "displeased" Duryodhana! If he had spared your sons, then your family lineage would have continued, benefiting even Duryodhana, as the "ceremonies" of giving "oblations" (Pindadaanam) etc. (Sraadha) would have been attended by these children for their "uncle" (father's brother). Hence in killing Aswathaama, there is no harm caused to anyone!

Our Lord had uttered all these "words", only with a view to test Arjuna's adherence to the principles of "Dharma" (code of conduct). This was understood by Sri Soota, and he speaks about this, through the next verse.

सूत उवाच—

एवं परीक्षता धर्मं पार्थः कृष्णेन चोदितः।

नैच्छद्गुरुसुतं हन्तुं यद्यप्यात्महनं महान्॥४०॥

**VERSE 40 Meaning:** "Sri Soota said, "In this way, our Lord Sri Krishna tested Arjuna on the tenets of "Dharma". Though our Lord had inspired and told Arjuna to kill Aswathaama, Arjuna, who was a devoted votary and follower of "Dharma", being aware of the ways and nuances of the proper "code of conduct" (Dharma) was not desirous of killing Aswathaama, despite his sons having been killed by the latter!"

**श्रीसुबोधिनी:** एवमिति। वस्तुतस्तु बन्धनमेवाऽयुक्तम्। धर्मं परितः ईक्षिता वा। ईश्वर वचनोल्लङ्घनाभावाय वा। अर्जुनेन तथा ज्ञातमिति तदुक्तम्। "कामतो ब्राह्मणवधे निष्कृतिर्न विधीयते" इति तु धर्मः। त्रयो ह्यत्र सन्ति। भगवानर्जुनोऽश्वत्थामा चेति। त्रिष्वप्येकैकोऽवध्यहेतुरस्ति। परीक्षा भगवति महत्त्वमर्जुने, शिष्टे गुरुपुत्रत्वमिति॥४०॥



प्रकारान्तरेण शनैर्गृहे समागमनमाह—

**SRI SUBODHINI:** In reality, even his “bondage” (tying up) was not “appropriate”, as Aswathaama was a Brahmin, and the son of his Guru! But our Lord was interested to “test” Arjuna’s adherence and devotion to “Dharma”, and that is why, despite His “omni-science”, the Lord tried to inspire, through various arguments! If our Lord had really desired to get Aswathaama killed, and had also “ordered” Arjuna to do so, then, if Arjuna had refused to do this “bidding” of our Lord, he would have incurred the “sin” of disobeying our Lord’s “orders”! But Arjuna also realized that, after all, our Lord was “testing” him only. In this way, there was no “breach” of our Lord’s “orders”. Due to this also, killing Aswathaama was not appropriate or right!

Our Sri Mahaprabhuji is saying here, that Arjuna, our Lord Sri Krishna and Aswathaama were present, and each one had a “reason” not to kill! Our Lord Sri Krishna was only “testing”. He did not tell, from His heart, to kill Aswathaama! Arjuna was really a great noble person, and being totally devoted to “Dharma”, would not himself commit such a “heinous” act (i.e. killing Aswathaama). Now, from the side of Aswathaama, the “reason” is that he is the son of the Guru, who should never be killed!

Through the next verse, Arjuna’s coming to his home “slowly” is being told.

अथोपेत्य स्वशिविरं गोविन्दप्रियसारथिः।

न्यवेदयत्तं प्रियायै शोचन्त्या आत्मजान् हतान्॥४१॥

**VERSE 41 Meaning:** "Arjuna, along with his beloved Lord Govinda, who acted as Arjuna's charioteer, came to his army camp, and gave up (presented) Aswathaama to Draupadi, who was still steeped in the sorrow of her "dead" sons!"

**श्रीसुबोधिनी:** अथेति। कार्यसिद्धौ हेतुपदं गोविन्देत्युपसंहारेऽप्युक्तम्। अयं तु शत्रुहस्ते पतितो मृत एव। देहस्तु बाणस्थानीयः। प्रतिज्ञात तु शिरः समानीतमिति न्यवेदयत्। शोकमध्य एव तस्या धर्मज्ञानमिति शोचन्त्या इत्युक्तम्। भार्याहितार्थं तु मारणम्। तत्तयाऽनुक्तत्वात्सन्देहादत्रैव समानीतः। आज्ञायां मारणीय इति निवेदनाभिप्रायः॥४१॥

तस्यास्तु तथाऽऽहरणमेवाऽनभिप्रेतम्। दूरे मारणमित्याह—

**SRI SUBODHINI:** Our Lord Govinda is the real "cause" behind Arjuna's success! Hence, our Lord is referred to as Govinda, towards the end of this episode also. A doubt arises here, as to whether Arjuna had fulfilled his vow of "bringing Aswathaama's head" by bringing him in this way? Answering this, it is said, that the enemy Aswathaama has been captured, and he is considered as good as dead! In fact, Aswathaama's "body", which is "tied up" will henceforth, out of deep humiliation, continue to give him "pain" throughout his life, (as an arrow will give pain only for some time). As Arjuna had promised to bring the "head", he now offered "Aswathaama" himself to Draupadi.

Now, despite being steeped in intense sorrow arising out of the death of her sons, Draupadi immediately remembered her knowledge about "Dharma" (right way of conduct). The word "Sochaniya" gives this meaning. Arjuna had desired to kill Aswathaama only to please his wife Draupadi. But Draupadi had not told Arjuna to kill Aswathaama. Arjuna got a doubt now, as to whether

Draupadi desired to have Aswathaama killed or not. Hence, he brought the “tied up” Aswathaama near to Draupadi. He waited for the “order” of Draupadi before taking any action, one way or another (i.e. to kill him or otherwise).

Draupadi disliked Aswathaama being brought before her in this “way”! - killing him, of course, was “far away” from her mind! This is being told, through the next verse.

तथाऽऽहतं पशुवत्पाशबद्धमवाङ्मुखं कर्मजुगुप्सितेन।

निरीक्ष्य कृष्णाऽपकृतं गुरोः सुतं वामस्वभावा कृपया ननाम ह॥४२॥

**VERSE 42 Meaning:** “Draupadi saw the son of the Guru, Aswathaama, who was looking like an “animal” brought over there, in utter humiliation, tied up in ropes, having put his head down, due to the most condemnatory action of killing “sleeping children”, and who did such a heinous act of depriving her of her own sons — Draupadi, with her enchanting and noble demeanour and nature, did her prostrations, out of compassion in her heart!”

**श्रीसुबोधिनी:** तथाऽऽहतमिति। कर्मणि जुगुप्सितं युद्धे बालकमारणम्। तेन मुखाप्रदर्शनादवाङ्मुखत्वम्। कृष्णा द्रौपदी। वामो मनोहरः स्वभावो यस्याः। सर्वहितभावनात्। महत्त्वबुद्ध्या नमनाभावेऽपि अहो कष्टं ब्राह्मण्यमेतादृशे स्थाने पतितमिति कृपया ननाम। तस्याऽपि तददुःखदूरीकरणेच्छा कृपा। आश्वासेनहतुत्वान्नमनस्य तथात्वम्॥४२॥

**SRI SUBODHINI:** To kill children, even in a war is “condemnatory”. Due to this “prohibited” action only, Aswathaama was not eager to show his face to everyone, and he now hung his head downwards! The word “Krishnaa” used in this verse refers to Draupadi.

She always desired for the welfare of everyone and due to this, her "nature" was enchanting to the mind of everyone i.e. everyone liked her! Though, she did not "prostrate" to Aswathaama regarding him as a "great" person, she felt very unhappy at the plight of Brahmin Aswathaama i.e. the great and noble "Brahminhood" has come to this pass! With this sort of regretful feelings and compassion, Draupadi, now, prostrated to Aswathaama. Here, the word "Krupaya" (compassionate) is used to indicate her desire to remove the "sorrow" of Aswathaama! The "prostration" was done with a view to reassure and comfort Aswathaama. Due to this, it is indeed, an act of "compassion and grace" (Kriparooopa).

उवाच चाऽसहन्त्यस्य बन्धनानयनं सती।

मुच्यतां मुच्यतामेष ब्राह्मणो नितरां गुरुः॥४३॥

**VERSE 43 Meaning:** "Draupadi, was not able to tolerate Aswathaama being brought "tied up", like an animal to her. The chaste Draupadi now spoke to Arjuna, "Release him! Release him! Because this Brahmin is a Guru in every way, to all of us!"

**श्रीसुबोधिनी:** बहिर्दुःखदूरीकरणार्थमुवाच च। असहन्ती परदुःखं दृष्ट्वा स्वयमपि दुःखिता। देहधर्माद्धर्मो महानिति तस्याः कृपाधिक्यमुक्तम्। सतीति धर्मस्वभावत्वम्। भर्तारमपि धर्मप्रमादे बोधयेदिति। षडङ्गसहितं धर्मवाक्यमाह—मुच्यतामिति। द्विरुक्तिः सन्देहाभावाय अविलम्बाय च। तत्र हेतुः—एष ब्राह्मण इति। एकस्मिन्धर्मिणि बहूनां धर्माणां स्थितावपि यो महान् धर्मः स आदरणीयः। धर्माङ्गं च देहो गौणः। धर्मश्च मुख्यः। देहविचारेण च शत्रुत्वम्। धर्ममूलं च ब्राह्मणः। तस्मात्तद्वलिष्ठमिति। किञ्च। धर्मे हि गुरुमूलम्। स च भगवान्। तन्मुखत्वाद्ब्राह्मणो गुरुः। लौकिकोपदेशकगुर्वपेक्षया भगवन्मुखस्याऽत्यन्तगुरुत्वान्नितरां गुरुः॥४३॥

न्यायविरोधी धर्मो दुर्बल इति तदविरोधं वदन्ती लौकिकन्यायेनाऽपि गुरुत्वमाह—

**SRI SUBODHINI:** On seeing Draupadi “prostrating” to him, Aswathaama got faith and confidence, that Draupadi will not get him killed! Draupadi now told, with a view to remove his outward sorrow, as she was very much hurt on seeing the sorrow of Aswathaama! Due to this, she could not tolerate Aswathaama being brought to her in the “tied up” position. “Dharma” or rules of conduct is greater than the duties towards one’s “body” (for upkeep etc.). due to this, as she was proficient in this “Dharma”, she now got compassion for Aswathaama. She was also totally “chaste”, (Sati) and due to this, she was very “Dharmik” in her outlook, conduct and behaviour. A chaste lady can even teach her husband on the “code of conduct” (Dharma)!

Draupadi now uttered words, which were “Dharmik”, and justifiable “Muchyataam” - “Please release him”! — She spoke these words “twice”, so that, Arjuna does not get any doubt on her request to release Aswathaama, and also with a view not to delay, in releasing him! She says the main “reason” for releasing him, “He is a Brahmin”! Our Sri Mahaprabhuji says here that, “If a person has many qualities, but if there is one predominant quality in him, then he should be respected for that “quality”! The body, being a “part” of “Dharma” is considered as “lower” in nature as DHARMA IS MOST IMPORTANT! From the point of this body, Aswathaama is an “enemy”. But being a “Brahmin”, and this aspect of “Brahmanyam” (Brahminhood) in him, is the “root of all Dharma”. Hence, it is more important to respect “Dharma” than this “body” of ours’! Hence,

from the point of view of "Dharma", Aswathaama deserved to be released and freed! There is also another important fact. The basis and foundation of "Dharma" is one's "Guru" (teacher) and GURU IS, SAME AS OUR BHAGAWAN I.E. GURU'S FORM IS OUR LORD'S "FORM" ONLY! A "Brahmin" is considered as a "Guru", as he is the "face" of our Lord! In comparison of a teacher, who gives instructions on "worldly" subjects, the Guru who teaches us the "Dharma" is to be considered as the "best of all", as he is the "face" of our Lord!

"Dharma" which is against "justice" (Nyaya) is always "weak". Draupadi now speaks, through the reasoning of "worldly justice", the "Gurudom" (Gurutwam) in Aswathaama! — as per the next verse.

सरहस्यो धनुर्वेदः सविसर्गोपसंयमः।

अस्त्रग्रामश्च भवता शिक्षितो यदनुग्रहात्॥४४॥

**VERSE 44 Meaning:** "You have learnt, through the grace and blessings of Dronacharya, the art of archery, the way to handle arrows, their release procedures, the secret Manthras to be chanted alongwith and their withdrawal/control ways. You have learnt the knowledge of countless arrows and weapons from him."

श्रीसुबोधिनीः सरहस्य इति। रहसि भवो रहस्यो मन्त्रः। विसर्गः अस्त्राणां मोचनप्रकारः। उपसंयम उपसंहारः। पुत्रादिष्वपि तथा अवचनात्। अस्त्रग्रामश्च ब्रह्मास्त्रादयः। न ह्येतत्पाठमात्रेण स्फुरति किन्तु कृपयेति तदाह—यदनुग्रहादिति॥४४॥

स द्रोणो नाऽयमित्यत आह—

**SRI SUBODHINI:** The holy "Manthras" (chanting) are secret and taught to a disciple in a secluded spot



by the Guru! Dronaacharya had instructed Arjuna and others, in the way to handle innumerable types of arrows and weapons and also the way to withdraw/control them! In fact, he had taught Arjuna, such secrets, (like how to withdraw an "arrow") which he had not taught even to his "sons"! He had taught out of his grace, the art of release and control of "Brahmaasthra" too! Just by "teaching", these "arrows" do come under one's control, as only through the grace of the Guru, this control and learning become fruitful! (Madanugrahaat). In other words, "Dhronaacharya had blessed you all, with the knowledge of the ways to release the arrows and their "withdrawal", out of his compassionate grace only"!

Arjuna may say that, "this Aswathaama is not my Guru Drohaacharya". For this, Draupadi replies, through the next verse.

स एष भगवान् द्रोणः प्रजारूपेण वर्तते।

तस्याऽऽत्मनोऽर्द्धं पत्यास्ते नाऽन्वगाद्वीरसूः कृपी॥४५॥

**VERSE 45 Meaning:** "Our Guru and Bhagawan Dronaacharya only is now present before us as his son Aswathaama! Due to this reason only, mother Kripi, who gave birth to Aswathaama being the "Dharmapatni" of Dronaacharya (being the other "half" of Dronaacharya), did not become a "Sati" (By getting cremated along with her husband.)"

**श्रीसुबोधिनी:** स एष इति। तस्यैतद्रूपत्वे हेत्वन्तरमाह—भगवानिति। ब्रह्मविदो हि स्वेच्छया देहत्यागः। तत्र भवतामुपकाराय देहत्यागदशायां हतं पुत्रं श्रुत्वा तन्माभूदिति तद्रूपेणैवाऽहं जीविष्यामीति पितृशरीरं त्यक्तवान्। अतः स एवाऽयं द्रोणः। "आत्मा वै पुत्रनामासी"ति श्रुतेः। प्रजारूपेण च। निवृत्तिधर्मविरोधी च धर्मो न युक्त इति करुणामाह—तस्याऽऽत्मनोऽर्द्धमिति। मूलरूपेऽप्यात्मनोऽर्द्धं पत्यास्ते। पुत्ररूपेण भर्ता जीवतीति पुत्रवतीनां न

सहगमनम्। ततः स्वपुत्रवधे तस्या वैधव्याद्वंशाऽभावाच्च महद्दुःखत्वात्तद्दर्शनेन करुणा। तदाह—नाऽन्वगादिति। कृपायाश्चाऽधिष्ठात्री देवता सा। अतस्तस्याः कृपीति नाम॥४५॥

व्यलीकं कापट्यम्। तदपि धर्मे बाधकम्। तस्मादस्य मोचनं निर्व्यलीकमिति तदाह—

**SRI SUBODHINI:** “Dronaacharya is now present before us as Aswathaama”. Draupadi is giving another reason for this. Dronaacharya was a “Brahmajnani” (knower of Brahman) and due to this, he was of the form of our Bhagawan Himself! A “Brahma Jnani” is able “to give up” his body, as per his own will! Dronaacharya had sacrificed his “body” for your benefit only, after listening to the words of his “son’s” death! He then decided to give up his own body and continue to live in the form of Aswathaama, so that “his son never dies”! Hence, Dronaacharya is not present, alive, in the form of his son Aswathaama. In the Vedas, it is said, “Father only lives in the name of his son” (Aatma Vai Putranāmaasi). Draupadi says, that no one should act against the “principles” of “Nivruthi Dharma” i.e. the path, which would lead to “liberation”! Hence, here, the necessity for the quality of “compassion” (Daya) is emphasized. “Half-part” (Ardhangham) of Dronaacharya is his wife Kripa. She did not get “cremated” along with the dead body of Dronaacharya (i.e. did not commit “Sati”) only, because she knew very clearly that Dronaacharya was continuing to live, in the form of her son Aswathaama. Usually chaste widows, having a “son” do not become a “Sati” also. In this way, she will become a “widow”, if Dronaacharya, in the form of Aswathaama were to die now resulting into the extinction of the family lineage!

In this way, remembering the “would be” sorrow of mother Kripa, Draupadi got great “compassion”. Aswathama’s mother’s name was “Kripa” as she was the “presiding celestial deity” (Adhishtarthi) of the virtue of “compassion”!

“Dharma” practiced with “deceit” is prohibited. In other words, “Dharma” should not be practiced to attain some other “ulterior” motives/goals. Hence this “Aswathama” should be protected in a “guileless” way (without any deceit). This is being told, as per the following verse.

तद्धर्मज्ञ महाभाग भवद्भिर्गौरवं कुलम्।

वृजिनं नाऽर्हति प्राप्तुं पूज्यं वन्द्यमभीक्ष्णशः॥४६॥

**VERSE 46 Meaning:** “Oh! most Dharmik and most fortunate Lord! It is inappropriate indeed, that the family related to our Guru is made to undergo sorrow through your action! In fact, they are worthy of adoration and worship, at all times.”

**श्रीसुबोधिनी:** तद्धर्मज्ञेति। यदि केनाऽपि प्रकारेण गुरुकुले दुःखप्रापणं तदा कृतो गुरुसेवालक्षणो धर्मः सकपटो भवति। तस्माद्धर्मे कापट्यं जानन्नपि यस्तथा करोति स न धर्मज्ञः। त्वं तु तद्विपरीतत्वाद्वर्द्धमज्ञः। अतो—हे धर्मज्ञ! किञ्च। महाभागेन गुरुणां सेवाकरणसामर्थ्यं भवति। तज्जातेऽपि सामर्थ्यं यदि सेवां न कुर्यात्तदा महदभाग्यम्। त्वं तु तद्विपरीतः। हे महाभाग! किञ्च। अन्यैर्गुरुकुले वृजिने प्राप्ते भवद्भिस्तद्दूरीकर्तव्यम्। तत्र तद्विपरीतं दृश्यते। भवद्भिरेव गौरवं कुलं वृजिनं प्राप्नोति। तत्र युक्तम्। तत्तथा नाऽर्हति। तत्र हेतुः—पूज्यं वन्द्यमिति। सर्वथा महद्भिर्गौरवं कुलं पूजामेवाऽर्हति। तत्प्रसादादेव महत्त्वस्य जातत्वात्। किञ्च। अनम्रतया पूजामपि नाऽर्हति। किन्तु सर्वदा नमनमप्यर्हतीत्यर्थः॥४६॥

किञ्च। धर्मे ज्ञानाभावोऽपि बाधकः। “यदेव विद्यया करोती”ति

श्रुतेः। ततः स्वस्मिन्निवाऽन्यस्मिन्नपि यः सुखदुःखे समे पश्यति तत्कृतो धर्मः। अन्यस्तु “विषमधिया रचितो य” इति वाक्यादधर्मप्रायः। तत एकपुत्रमरणेन रुदतां प्राणिनां यथाऽन्यो विनश्येत्तद्वदिदमित्याह—

**SRI SUBODHINI:** If, through any means, a person gives “sorrow” to the family of one’s Guru, then, the “duty” of service and worship to one’s Guru will be affected, through the blemish of “deceit” (Kapatam). Usually wise persons, who are aware of the nuances and the ways of Dharma, never do any “duty or Dharmik action” through “deceit” i.e. for a goal or with a motive! (Dharmajna). With great luck only, a person gets the “fortune” of getting the capacity for doing the service and worship of one’s Guru. You have rendered selfless service to your Guru. Hence, you are the Most Fortunate One (Mahaabhaga). In fact, if someone else causes sorrow to your Guru’s family, it is your duty to act forthwith to remove this sorrow! At the present time, I am seeing something very different. You yourself, are giving “sorrow” to our Guru’s family. This is not right!” Draupadi says, that the family of one’s Guru is worthy of being “served and worshipped” (Poojyam Vandhyam) at all times and in every way! Draupadi further adds, that Arjuna has got “glory and greatness”, due to his Guru’s grace only. Moreover this “service and worship” of one’s Guru should be done, with deep “humility”, as the Guru and his family are always worthy of one’s “prostrations” (Namaneeyam).

The absence of “Jnana” (full knowledge thereof) in “Dharma” (i.e. about “Dharma”) is also an “obstruction”. In the Vedas, it has been said, that, “all actions done with full knowledge of them only will be considered as the “best”(Sreshta). Through this “Jnana”, a person

is able to see the “happiness and sorrow” in others, like one’s own, and whatever appropriate “action” is done, with this consideration only, is called as “duty” or “Dharma”! Any duty or action done with a material or worldly motive is considered as “Adharmik” or unrighteous! This has been made clear in the “Veda Stuthi” through the verse “VISHAMADHIYA RACHITO YA”. By killing Aswathaama, his mother Goutami (Kripi) also will die! Like the death of one’s only son leading to further successive deaths in the family! - As per the next verse.

**मा रोदीदस्य जननी गौतमी पतिदेवता।**

**यथाऽहं मृतवत्साऽऽर्त्ता रोदिम्यश्रुमुखी मुहुः॥४७॥**

**VERSE 47 Meaning:** “I am myself weeping, again and again, due to the death of my sons and the sorrow thereof! Let not mother of Aswathaama, Kripi, cry and weep like me, as she regards her husband, like a celestial deity (i.e. through your killing of Aswathaama).”

**श्रीसुबोधिनी:** मा रोदीदिति। तददुःखेनाऽहमतिदुःखिता। अत एव मा रोदीदिति प्रार्थना। गौतमीति ऋषिवंशोद्भवत्वात्तद्रोदने महाननर्थ इति सूचितम्। स्वरूपतोऽपि सा महती। तदाह—पतिदेवतेति। पतिव्रताया नयनजलं भूमौ पतेच्चेत्तदा निर्वीर्या भूमिर्भवतीति प्रथा। ननु पतिव्रता सर्वत्वज्ञा। अतो न रोदनं करिष्यतीति तत्राऽऽह—यथाऽहमिति। विषय एव तादृशो न तत्त्वज्ञानेन निर्वर्तत इत्यर्थः यथा वह्नेर्दाहकत्वे ज्ञातेऽपि दाहे वेदना भवत्येवेति भावः॥४७॥

**SRI SUBODHINI:** “I will become more “sorrowful”, with the sorrow of Kripi. Hence I am praying, that she should never cry or weep! As she is a scion of the “Goutama sage” (i.e. the Gouthama family) great disaster may entail, if she were to weep out of her “sorrow”. She is great and noble by her nature, as she

considers her husband as a “celestial deity” (Devata). If some “tears” of a chaste lady falls on this earth, then, it is said, that this earth will become “barren”! This is the law.

A doubt arises here. A chaste lady is supposed to be aware of all spiritual principles. Hence, Kripi, being a chaste lady may not “weep or cry” at all, if Aswathaama were to be killed! On this Draupadi says that, “Like I am now weeping, in the same way, Kripi will also cry and weep, due to the sorrow caused by the death of one’s son! This sort of “sorrow” does not get mitigated through knowledge of spiritual principles. Like, one has the knowledge that, “fire” can burn! Even then, if one is “burnt”, there is enormous “pain”. In the same way, even with the knowledge of the spiritual principles, the death of a “son” does create sorrow!

यैः कोपितं ब्रह्मकुलं राजन्यैरजितात्मभिः।

तत्कुलं प्रदहत्याशु साऽनुबन्धं शुचाऽर्पितम्॥४८॥

**VERSE 48 Meaning:** “If the family of the Guru is made to get “anger” through the “sorrow giving” actions of the kings, influenced in their mind by the twin qualities of desire and anger, then this “sorrow and anger” of the Guru’s family, becomes the “death through burning up” of the entire family of these kings very quickly, along with the families of their ministers too!” (In other words, both the kings and the ministers, along with their family members will get destroyed through the “anger” and “sorrow” of the “hurt Guru’s” family.)

श्रीसुबोधिनीः धर्मस्त्वीश्वराऽविरोधो भवति। तत्र धर्मप्रवर्तकत्वाद्ब्राह्मणा ईश्वरा एव। तच्चेदन्यैः क्षत्रियादिभिः कोपयुक्तं क्रियेत तदाऽन्येषां कुलं



साऽनुबन्धं विनाशयतीति महतामुपदेशादिदं वाक्यं महत्। महद्वाक्याविरोधेन च धर्मः कर्तव्य इति। तस्माच्छीघ्रं मुच्यतामिति सिद्धम्॥४८॥

सूतस्तु द्रौपदीवाक्यमनूद्य सर्वसम्मत्या तत्तथेति स्थापयति धर्म्यमिति द्वाभ्याम्—

**SRI SUBODHINI:** “Dharma” is always complementary to our Lord’s desire and will (i.e. not “against”). OUR LORD IS THE PROGRESSOR AND ACTIVATOR OF “DHARMA”! In the same way, a “Brahmin” is also considered as a “progressor of Dharma”, and due to this, he is considered as equal to our Lord Himself! If the warrior class and others make these “Brahmins” get anger, the sorrow created by this anger destroys these kings along with their ministers and their family members. This is the “instructions” (Upadesa) of great and noble persons. There is greatness and glory in their noble “words”, and a wise person is expected to do his “Dharmik” actions, as per this “wholesome” advice only. Hence, “Please release Aswathaama forth-with”. This becomes clear from the above analysis.

Sri Soota, after speaking about Draupadi’s “words”, says, through the next 2 verses, that everyone present there accepted her stand.

सूत उवाच—

धर्म्यं न्याय्यं सकरुणं निर्व्वलीकं समं महत्।

राजा धर्मसुतो राज्ञ्याः प्रत्यनन्दद्वचो द्विजाः॥४९॥

नकुलः सहदेवश्च युयुधानो धनञ्जयः।

भगवान् देवकीपुत्रो ये चाऽन्ये याश्च योषितः॥५०॥

**VERSES 49 and 50 Meaning:** “Sri Soota said, “Oh Brahmins! King Yudhishtira, Nakula, Sahadeva, Saathyaki,

Arjuna, our Lord Sri Krishna and all other common people — both male and female — including “foolish” women present there, praised the most “wholesome and best” words of compassion, guileless and spoken without any prejudice (i.e. partisan outlook).” (49 and 50).

**श्रीसुबोधिनी:** धर्मादनपेतं धर्म्यम्। एवं न्याय्यम्। निर्व्यलीकं निष्कपटम्। समं समबुद्ध्योक्तम्। महद्राजवदुक्तम्। एवं वाक्ये षड्गुणास्तत्र तत्रैव निरूपिताः। प्रथमतो राज्ञोऽभिनन्दने हेतुधर्मपुत्र इति। इयमपि तद्भार्येति तथाऽऽह। अत्र सम्मत्यर्थम्—द्विजा इति सम्बोधनम्। नकुलः सहदेवश्चेति। चकारात्तथा। युयुधानः सात्यकिरर्जुनशिष्यः। अर्जुनश्च। गुरुशिष्ययोरेकत्र सम्मतिकथनं तथैव धर्मनिर्णय इति ख्यापनार्थम्। भगवतोऽत्राऽभिनन्दनं भक्तकृपया। तदाह—देवकीनन्दन इति। सर्वत्र देवकीनन्दनपदं भक्तवश्यताज्ञापनार्थम्। सर्वजनीनोऽयं धर्म इति ख्यापयितुं सर्वस्त्रीपुरुषाणां सम्मतमित्याह—ये चाऽन्य इति। योषित्पदमतिमूढत्वख्यापनार्थम्। अतो न पुनरुक्तिः॥४९॥५०॥

धर्मो द्विविधः। तत्त्वसहितः प्रमाणसहितश्चेति। तत्र प्रामाणिका व्यवहारे तत्त्वसहितं धर्मं न मन्यन्ते। तत्र प्रमाणे मूलमासन्त्यः। सूत्रात्मकत्वात्। अतः सूत्रभूतवाय्ववतारो भीमो द्रौपद्युक्तं तत्त्वसहितं धर्ममनङ्गीकृत्य स्वयं स्वतन्त्रधर्मनिरूपणेन तद्विधार्थं प्रवृत्त इत्याह—

**SRI SUBODHINI:** Draupadi had spoken words full of “Dharma”, “justice”, compassion, guileless and equanimity (as per the previous 5 verses nos. 43. 44. 45. 46 and 47). These “royal words” of Draupadi (i.e. spoken like a king) were accepted by everyone present there, and also greeted them! All these 6 “virtues” are explained in the previous verses (from 43 to 47). King Yudhishtira welcomed Draupadi’s words, as he was the son of “Dharma”, (Lord Yama) and he was the first one to greet her words! Draupadi also, being the wife of Dharmaputra only, had spoken such glorious words.

The addressal, "Oh Brahmins!" indicates "like all of you are "Dharmik" (righteous). You will always accept only, that which is "Dharmik"", and Yudhishtira also did this only. Nakula and Sahadeva also accepted and welcomed her statement. Both Arjuna and his disciple Saathyaki had praised her.

In the verse, the words of "Dhananjaya" (Arjuna) and "Yuyudhana" (Saathyaki) have been used to indicate, that both the "Guru and disciple" (i.e. Arjuna and Saathyaki) had accepted the words of Draupadi, and when both the Guru and disciple accept a proposition, then this proposition will be certainly be the "right one" only!

Draupadi was a great devotee of our Lord and our Lord had blessed her with His grace! Hence, our Lord also now welcomed her "words". OUR LORD IS ALWAYS UNDER THE CONTROL OF HIS DEVOTEES. (As explained by the word, "the son of mother Devaki" – Devakinandan). IN OTHER WORDS, OUR LORD BECAME THE SON OF DEVAKI ONLY FOR THE SAKE OF "BHAKTHI".

Whatever was spoken by Draupadi is beneficial to everyone, and hence the words "all others" (Ye Chaanye) have been used i.e. all persons, both male and female accepted these "words" of Draupadi. The word "Yoshitaha" refers to some "foolish" women also. The purport is that Draupadi's "words" were accepted and welcomed by even the "foolish" women!

"Dharma" is of two kinds. (1) Based on principles. (2) Based on "evidence and proof".

[NOTES: For point (1) Based on "principles" (Tatwa Sahita Dharma). This is that "Dharma" (code of conduct) which is prevalent predominantly in our day to day life

— like it is said, that a Guru's son should not be insulted or hurt. Draupadi told this "truth" only, and this "stand" based on "principles" was accepted by Nakula, Sahadeva and others. Hence, this is the "Dharma" based on "principles".

(2) The "Dharma" based on "evidence and proof" (Pramaana) is always joined with scriptural references like it has been said, that an "Aatataayi" (already explained earlier) can be killed at sight or "you should kill a person, who comes to you with an intention to kill you.]

Those persons, who accept "proof and evidence" as very important, do not accept the real nature of "Dharma" as enshrined through the principles, as practiced in this day to day world. In this system of "proof and evidence", the basis is the "most important Praana" (Aasaanya Praana) and this is known as "Sutraatmak".

[NOTES: The meaning of "Sutraatmak Dharma" is the "root cause" for any action or actions (Moola Kaarana) e.g. "wind" (Vayoo) is the main "cause" for sound, as "sound" emanates only through the "push" which the "wind" gives, and in this way, the "most important Praana" (Aasaanya) is the "Sutra", (final cause or basis) through which only the "sound" is made or spoken]

Now, Bheemasena was the incarnation of this very important cause of "Pramaana" (proof) viz. "wind", (Vayoo) and he did not accept the "principled" views of Draupadi. He now began to explain his own independent "Dharma", and began to work for the killing of Aswathaama.

[NOTES: The purport is, that Draupadi spoke about the principles followed, in day to day “activities” (Vyavahaar) i.e. Tatwasahitam. Bheemasena is the incarnation of “Vayoo” (wind) and he always regarded “Dharma” based on “proofs and evidences” only. Hence he did not accept the words of “Dharma”, as spoken by Draupadi, and he began to speak of the independent “Dharma” not based on “day to day” life, but based on “proofs and evidences” (Pramaana). He now advocated his view, that Aswathaama deserves to be put to death only.]

तत्राऽऽहाऽमर्षितो भीमस्तस्य श्रेयान् वधः स्मृतः।

न भर्तुर्नाऽऽत्मनश्चाऽर्थे योऽहन् सुप्तान् शिशून् वृथा॥५१॥

**VERSE 51 Meaning:** “On the acceptance of the “saying” of Draupadi by everyone, Bheemasena was not able to accept or tolerate this stand of Draupadi. He told, “This Aswathaama deserved to be killed only, as he had killed the “sleeping children” wantonly i.e. there was no purpose to be served either for himself or for his master Duryodhana.”

**श्रीसुबोधिनी:** तत्रेति। अधर्मप्रतिपक्षत्वात्क्रोधः। दर्शनेनैव दैत्यभयं जनयतीति भीमः। तस्य रक्षणापेक्षया वध एव श्रेयान्। यतोऽयं निशि वृथैव सुप्तान् शिशून् हन्। एवमन्यदप्यविचारितं करिष्यतीति वधः श्रेयानित्यर्थः॥५१॥

भगवांस्तूभयरूपं धर्ममुक्तवानिति द्रौपदीभीमयोः परस्परविरोधे उभयसमाधानार्थं क्रियाशक्तिद्वयाविर्भावाय भुजचतुष्टयाविर्भावं कृतवानित्याह—

**SRI SUBODHINI:** Bheemasena being an enemy of “Adharma” (unrighteousness) now got angry. The word “Bheema” means that person, who generated “fear” just by the “sight” in the minds of the demons or originates fear in the minds of people. Like a demon,

by his "sight" itself!, "Bheema" created fear in everyone, especially in demons! He now told, that Aswathaama should not be saved. He should be killed only. "This wicked person has killed the innocent sleeping children during the night wantonly (without any purpose). If he were to remain alive, he will be forced to do again such "wanton careless deeds". Hence it is good to kill him only."

Our Lord had accepted the view of Draupadi based on "principles" (Tatwam). In fact, he had told much earlier, to Arjuna to kill Aswathaama also! (As a test). Now, our Lord saw the opposing views of both Draupadi and Bheema. He now thought, that he has to put a lot more effort to make both of them understand. Hence OUR LORD MANIFESTED HIS FOUR HANDS! The purport is that, "actions" are done through one's hands and hence "hands" are considered, as having the "power of action" (Kriyasakthi). Here, with a view to remove the "clash of views" of both Draupadi and Bheema, he needed "two powers of His action". Hence, our Lord manifested His four arms! This is being explained below.

निशम्य भीमगदितं द्रौपद्याश्च चतुर्भुजः।

आलोक्य वदनं सख्युरिदमाह हसन्निवा॥५२॥

ब्रह्मबन्धुर्न हन्तव्यो ह्याततायी वधार्हणः।

मयैवोभयमाप्नातं परिपाह्यनुशासनम्॥५३॥

**VERSES 52 and 53 Meaning:** "On listening to the words of both Bheema and Draupadi, our Lord now became of the form with "4 arms", and He saw His friend Arjuna's face and smiled. He now spoke as



follows, "Though this Aswathaama is an "Aatataayi" and hence deserving to be killed, even then, as he is a Brahmin by birth, is not fit to be killed. I had told you to kill him, and also not to kill him earlier. Please now obey both of these commands of Mine!"

श्रीसुबोधिनीः निशम्येति। चतुर्भुजो जात इति भिन्नं वाक्यम्।  
 "परस्परविरोधे हि न प्रकारान्तरस्थितिः। नैकताऽपि  
 विरुद्धानामुक्तिमात्रविरोधतः" इति परस्परकार्यजननाय स्वयं तावेव  
 स्तम्भितवान्। अर्जुनस्तु सख्यपर्यन्तमागत इति तं ज्ञापयितुं तन्मुखं विलोक्य  
 स्वाभिप्रायमाह। अर्जुनोऽपि मोहित इव जात इति हसन्निवो(?)क्तम्। अन्यथा  
 द्रौपदीवाक्यस्याऽभिनन्दितत्वात्सन्मानं कृत्वैव तं विसृजेत्। तथाचाऽग्निमानर्थो  
 न भवेत्। भीमवाक्यं वा श्रुत्वा मारयेत्। तथापि नाऽनर्थो भवेत्। अतः  
 उभयाकरणाद्भगवान्मोहयन्निवाऽऽह। एकं चेन्न करोषि तर्हि उभयात्मकं कुरु।  
 ननु विरुद्धं कथमुभयं कर्तुं शक्यमिति चेत्? तत्राऽऽह—मयैवोभयमाम्नातमिति।  
 भगवता ह्युभयात्मकं वस्तु दृष्ट्वोभयमाम्नातम्। अन्यथा अनाप्तत्वप्रसङ्गात्।  
 तज्ज्ञात्वा मया समाम्नातम्। तज्ज्ञात्वा मत्सखित्वात्त्वयाऽपि कर्तव्यम्। अन्यथा  
 सखित्वं न स्यादित्यभिप्रायेणाऽऽह—परिपाह्यनुशासनमिति। परिपालय  
 मदाज्ञाम्॥५२॥५३॥

एतावता सर्वेषां सम्मतं भविष्यतीत्याह—

**SRI SUBODHINI: OUR LORD BECAME OF**  
**"FOUR ARMS" ON LISTENING TO THE WORDS OF**  
**BOTH BHEEMA AND DRAUPADI! As both these**  
**"words" were opposing to each other, a final deter-**  
**mination could not take place. Our Lord told Arjuna to**  
**"honour" and "implement" both these "utterances" (of**  
**both Bheema and Draupadi). Arjuna had reached up**  
**to the "devotion of friendship" (Sakhya Bhakthi) with our**  
**Lord. Hence, with a view to make him understand, our**  
**Lord Sri Krishna saw his face and smilingly told him,**  
**about his own views. As our Lord was "smilingly"**

speaking, Arjuna got "infatuated" with our Lord's words! Of course, he did not get totally "infatuated". If he were to get fully "infatuated", then he would have quickly accepted our Lord's words, and would have released him also forthwith. This "respectful release" would have not made Aswathaama put again efforts to kill Parikshit in the womb of his mother, with another "Brahmaasthra"! If he had just killed Aswathaama by listening to the words of Bheemasena, all the "difficulties", which arose in the future, would not have happened!

Our Lord had, in this way, made Arjuna "like infatuated" only — with the result that Arjuna did not obey any of these two views! Then our Lord gave a fresh order on His own by saying, "If you are not going to accept fully any of these two views, then do that, which would please both the views". Someone may ask here as to how this can be done? To this our Lord Himself "said" that it is "I" who had told you, Arjuna, to kill and just a little time before not to kill" (by accepting Draupadi's words). IN THIS WAY, IT IS "I" ONLY, WHO HAS TOLD BOTH THESE VIEWS! Our Lord told Arjuna to do "both", as both these views were in accordance with our scriptures. The scriptures say: (1) That a Brahmin should not be killed. (2) But an "Aatataaiyi" can be killed at sight. In this way, if a doubt arises as to why, our Lord had told Arjuna to implement both the "opposing" views, this is answered by telling, that our Lord had told this, only after knowing the views of the hearts of both Draupadi and Bheema. "When I have told to you, my friend, about both the views, then you should do, only as per My views.

If you do not act as per My views, then you cannot be my friend at all. Hence carry out My "order".

The Lord now tells Arjuna whatever is acceptable to all. He says.....

**कुरु प्रतिश्रुतं सत्यं यत्सप्तान्वयता प्रियाम्।**

**प्रियं च भीमसेनस्य पाञ्चाल्या मह्यमेव च॥५४॥**

**VERSE 54 Meaning:** "Whatever you promised your beloved Draupadi, while consoling her earlier, "make it come true" now! Do that, which is dear to Bheema, Draupadi and Myself!"

**श्रीसुबोधिनी:** कुरु प्रतिश्रुतमिति। स्वप्रतिज्ञा शिरसः समाहरणे। तच्छिरोमणिहरणेन पालितं भविष्यति। भीमसेनस्य प्रियं वधेन। तद्वपनादिना पालितं भवति। द्रौपद्याश्च प्रियं मोचनेन। तदपि तेनैव पालितं भविष्यति। मह्यं च प्रियमुभयात्मककरणेन॥५४॥

भगवत्कृपया अर्जुनः सर्वरूपमेकं ज्ञात्वा तथा कृतवानित्याह द्वाभ्याम्—

**SRI SUBODHINI:** Arjuna had "vowed", that he will bring the "head" of Aswathaama to Draupadi. This "vow" would be fulfilled by taking away "the crest jewel" from the head of Aswathaama. By "shaving off" the hair from Aswathaama's head, Arjuna would fulfill the desire of Bheema also (this "shaving off of hair, of the head of the enemy is considered as "death" itself). Draupadi wanted Aswathaama to be released. Arjuna was asked to release him, with a view to please Draupadi also.

Through the grace of our Lord, Arjuna understood the way to fulfill all the "three desires" and, through these two verses, what he did, is being told.

सूत उवाच—

अर्जुनः सहसाऽऽज्ञाय हरेर्हार्दमथाऽसिना।

मणिं जहार मूर्द्धन्यं द्विजस्य सह मूर्द्धजैः॥५५॥

विमुच्य रशनाबद्धं बालहत्याहतप्रभम्।

तेजसा मणिना हीनं शिबिरान्निरयापयत्॥५६॥

**VERSES 55 to 56 Meaning:** “Sri Soota said, “Arjuna very quickly realized the heart’s desire of our Lord, took out his sword and cut away the “crest jewel” in the head of Aswathaama, along with a tuft of hair! Aswathaama was now seen without any “brilliance” at all, as he had “lost” this, due to his wanton killing of Draupadi’s children. He was still bound with ropes. He was thrown out of the army camp, without his “jewel”.”

श्रीसुबोधिनीः अर्जुन इति। कृपाहेतुत्वात्—सहसेति। अथ तदनन्तरमेव। विमोचनात्पूर्वमसिना खड्गेन शिरसश्चूडामणिं शिखासहितं द्विजस्य हतवान्। इदं ह्युभयात्मकम्। तदग्रे वक्ष्यते। त्र्यङ्गत्वा दुभयात्मकस्य तृतीयमाह—विमुच्येति। पूर्वं रशनाबद्धम्। तस्य तूष्णीम्भावे हेतुः—बालहत्याहतप्रभमिति। तेजसा मणिना हीनमिति। तृतीयसमीपे द्वयोरनुवादः। शिबिरात् स्वकटकात्। निरयापयदिति सतां स्थानान्निर्यापणेन सर्वत्रैव सत्सु तस्य प्रवेशो न भविष्यतीति ज्ञापितम्॥५६॥५६॥

कृतस्य सर्वरूपस्य तथात्वं विवृणोति—

**SRI SUBODHINI:** Due to the grace of our Lord only, Arjuna very quickly realized the inner heart’s will “of our Lord”. Before releasing him, Arjuina took out his sword, and cut away the “Choodamani” of his head, along with a patch of hair. In this way, he fulfilled both of his “vows”! The third part was to “release” him. At first, Aswathaama was humiliated in this way, he

did not utter any word and the reason for this was that, "he had lost all "brilliance", due to his killing the children" (Baalahatya Hataprabham). He was later thrown out of the army camp. On being removed from that place, where very great and noble persons lived, he was, now onwards denied entry into each and every place, where great and noble persons met or stayed.

Whatever was done with Aswathaama was indeed "proper". This is being spoken of through the next verse.

वपनं द्रविणाऽऽदानं स्थानान्निर्यापणं तथा।

एष हि ब्रह्मबन्धूनां वधो नाऽन्योऽस्ति दैहिकः॥५७॥

**VERSE 57 Meaning:** "Shaving off of hair, taking away the wealth and banishment from the place of one's stay (dwelling) — these three constitute the "death" of Brahmins of the "demoniac" nature! Cutting away head or bodily parts are not considered as "death" to a Brahmin!"

श्रीसुबोधिनीः वपनमिति। हीति पूर्वोक्तप्रमाणादयोऽनुसन्धेयाः।  
ब्रह्मबन्धूनां दैत्यांशब्राह्मणानाम्। देहिको देहच्छेदनात्मकः॥५७॥

प्रासङ्गिके गते प्रस्तुतमुपसंहरति—

**SRI SUBODHINI:** The syllable "Hi" (yes indeed) denotes "certainty". In this way, it was determined, that the "death" for a wicked Brahmin is only "shaving off" hair etc. (Vapanam). The word "Brahmabandhu" used in this verse, denotes to the "demoniac Aswathaama". The word "bodily" (Daihiikaha) denotes cutting away of limbs, heads etc. and causing death due to this. Usually "demoniac" Brahmins are "killed" in this way only (by shaving off hair, depriving his wealth

and banishment from his staying place). Actual "physical killing" is not ordained!

In this way, after explaining this incident, the same is concluded by the following verse.

पुत्रशोकार्दिताः सर्वे पाण्डवाः सह कृष्णया।

स्वानां मृतानां यत्कृत्यं चक्रुर्निर्हरणादिकम्॥५८॥

**VERSE 58 Meaning:** "Draupadi, grieving due to the sorrow caused by the death of her sons, and the Pandava brothers, now, with a view to cremate the bodies of their dead relatives and family members, attended to this task of taking the bodies etc. to the place of cremation."

श्रीसुबोधिनीः पुत्रेति॥५८॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मज श्रीवल्लभदीक्षित-  
विरचितायां प्रथमस्कन्धे सप्तमोऽध्यायः॥७॥

**SRI SUBODHINI:** The meaning of this is very clear.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 7 of Canto I of Shri Mahā Bhāgavata Purāna.



॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं-प्रथमस्कन्धं - अष्टमोध्यायं ॥

SRI BHĀGAVATAM - CANTO 1,

CHAPTER 8

एवं हि सर्वभक्तानां भगवद्वाक्यनिष्ठता।

सर्वहेतुकथा यैव सप्तमे विनिरूपिता॥१॥

अष्टमे यस्य वाक्यस्य करणाद्यद्धि जायते।

दोषश्चेत्तत्समाधानं गुणश्चेदाह पोषणम्॥२॥

पूर्वाध्यायान्ते अश्वत्थाम्नोऽपमाननं निरूपितमनिवर्त्यब्रह्मास्त्रप्रक्षेपहेतुत्वेन।  
अष्टमे तु पदार्थचतुष्टयं निरूप्यते भगवतोऽद्भुतकर्मनिरूपणाय। ब्रह्मास्त्रदाहः।  
तस्य रक्षा। ततोऽद्भुतकर्मनिर्णयस्तोत्रम्। ततोऽद्भुतकर्म। तत्र प्रथमं  
ब्रह्मास्त्रप्रसङ्गमाह—

**KĀRIKAS 1 and 2 Meaning:** “Now, explaining this 8<sup>th</sup> chapter, with a view to explain the “continuity” of the 7<sup>th</sup> chapter with this 8<sup>th</sup> chapter, our Sri Mahaprabhuji is describing the same through these “Kaarikaas”, with the use of the words, such as “Yeva” (like this). BHAKTHI TO OUR LORD FULFILLS THE “DESIRES” OF EVERYONE I.E. IT IS THE MOST IMPORTANT “CAUSE” AND “WAY” TO PLEASE OUR LORD! We have seen, in the 7<sup>th</sup> chapter, that all

the devotees, duly fulfilled the "words" of our Lord, because they were all fully "devoted" to our Lord.

In this Kaarika, the words "Sarvahetukatha" have been used. Sri Purushothamji in his "Prakash" commentary has explained, that the main "cause" for the "establishment" of Sri Bhagavatam is the "belonging to our Lord of king Parikshit" (Bhagawadeeyatwam). The reason for this, is the loving service of our Lord Vishnu by his ancestors, viz. the Pandavas. With a view to tell this "truth", the "total obedience" of our Lord's "orders", by all the devotees, was explained in the 7<sup>th</sup> chapter. The Pandavas were the devotees of our Lord Vishnu in a complete and total way. Hence, they obeyed the "words" of our Lord Sri Krishna, at all times! The "effects" of their following our Lord's "words" are being described.

Sri Purushothamji in his "Prakash" says here, that the sage Sounaka and others, had asked, in the 4<sup>th</sup> chapter, 4 questions pertaining to Sri Bhagavatam, and it's author; and about the "speaker" and the "listeners"! Among these, the answer, pertaining to the nature of Sri Bhagavatam, will be given in the later cantos. The reference to the "creator or author" of Sri Bhagavatam has been answered through the verses beginning from, "At the advent of Dwapara" up to "Sri Suka was taught, as he was given to contemplation on the goal of liberation" and through these verses, all other "related" questions were also answered.

The answer regarding the question on the "speaker", has been given in the 7<sup>th</sup> chapter, through the description of "telling of the story" (Kathan) and "learning" (Adhyayan) of Sri Bhagavatam.

Now, the remaining question pertaining to the “listener” is to be answered. Here, the birth of king Parikshit, his “actions”, the reason for his fasting up to death, and also the “giving up” of his life, will be explained. HIS BIRTH IS A WONDERFUL EVENT! The reason for this astonishing birth has to be explained. The “wonder” is due to the “belonging to our Lord” (Bhagawadeeyatwam) of king Parikshit. The cause for king Parikshit’s devotion to our Lord (Bhagawadeeyatwam) is the Bhakthi to our Lord of his ancestors viz. the Pandavas. This is the “fact”, which has been explained in the 7<sup>th</sup> chapter, by all the devotees accepting and obeying the orders of our Lord. This is what is explained by our Sri Mahabrabhuji in his Kaarika.

In the eighth chapter, as all the devotees had implicitly obeyed the “words” of our Lord, a description of the “blemish”, which got originated, is being done. In this chapter, through 16 verses, a description of the “blemish”, (problems) which arose is done, along with the “praise” rendered by mother Kunthi, describing our Lord’s auspicious loving nature and virtues. The various “virtues, qualities and benefits” which got originated, by obeying the “order” of our Lord, are also progressed and developed.

The “humiliation” suffered by Aswathaama was the cause of his attack on “Parikshit” (in the womb of his mother) through the “irreversible and unconquerable” Brahmaasthra, aimed by him. This “humiliation” has been explained in the 7<sup>th</sup> chapter.

In the eighth chapter, with a view to describe our Lord as the “Lord of wonderful action” (Adbhutakarma), 4 “events” are being explained. They are: (1) The

“burning up” of Parikshit. (2) His protection. (3) The “praise” rendered, describing the Lord as the “Lord of wonderful action” and (4) the description of the actual “wonderful Leela” of our Lord.

Now, through the following verse, the event of the release of “Brahmaasthra” is being described.

सूत उवाच—

अथ ते सम्परेतानां स्वानामुदकमिच्छताम्।

दातुं सकृष्णा गङ्गायां पुरस्कृत्य ययुः स्त्रियः॥१॥

ते निनीयोदकं सर्वे विलप्य च भृशं पुनः।

आर्प्लुता हरिपादाब्जरजःपूतसरिज्जले॥२॥

**VERSES 1 and 2 Meaning:** “Sri Soota said, “After this, the Pandaavas accompanied by our Lord Sri Krishna, and the royal queens, being kept in the front, went to the banks of the Ganges river, with a view to conduct the “ablutions” to the dead, by way of offering of water etc. (for the “dead” warriors and relatives). After offering the “ablutions of water”, to the departed relatives and warriors, they also wept bitterly to express their sorrow! They took bath again in the Ganges river, purified and made sacred, with the dust of the lotus feet of our Lord Sri Hari.”

**श्रीसुबोधिनी:** अथेति। शुद्ध्यनन्तरं हि संस्कारः कर्तव्यः। सा च शुद्धिर्बाह्याभ्यन्तरभेदेन द्विधेति प्रथम बाह्य शौचमाह द्वयेन। मृतानां प्रेतत्वविमोके हि जीवतां शौचम्। ततस्तेषां प्रथमं तद्विमोकहेतुक्रियामाह। दाहं कुरुक्षेत्रेण कृत्वा हस्तिनापुरे जलदानार्थं सर्वे गताः। ब्रह्मदण्डहता अपि यज्जलस्पर्शमात्रेण विमुच्यन्ते तत्र धर्मयुद्धे हता मुच्यन्त इति किं वक्तव्यम्। “प्रतप्तं जलं त्र्यलमात्मजेन प्रेतस्य तापं प्रशमं करोति”ति तापापनोदार्थं जलमपेक्ष्यते। तथाच मूलभूततापत्रयनिराकरणार्थमपि एकहेलया जलं देयमिति निश्चित्य

गङ्गायां गता इति निरूप्यते। अथेत्यवैरभावेन। सम्प्रेतानामिति सामान्यतः सर्वेषाम्। तत्रापि स्वानां बहुपुरुषसम्बद्धानामपि। तत्राप्युदकदायिनां सप्तमपुरुषसम्बद्धानाम् तेषां मुक्तिदानार्थं भगवता सहेति सकृष्णा इत्युक्तम्। स्त्रियः पुरस्कृत्येति लोकाचारः। उदकं निनीय प्रेतभ्यो जलं दत्त्वा। “रोदनप्रियाः पितरः” इति विलप्य। येषां न खेदस्तेऽपि विहितत्वात्सर्वेऽपि विलापनं (?) कृतवन्तः। भृशमिति पुनर्विलापाभावाय। चकारादन्यदपि कर्तव्यं कृत्वा। पूर्वं जलदानार्थं कृतस्नाना अपि पुनः सर्वशुद्ध्यर्थं भक्त्यर्थं ज्ञानाधिकारार्थं च गङ्गायां स्नातवन्त इत्याह—आप्लुता इति। यद्यपि पूर्वमेव—“तच्चरणपङ्कजाऽवने जनाऽरुणकिञ्चल्कोपरंजिते”ति वचनात्—“धातुः कमण्डलुजलमि”ति वचनाच्च सर्वमेव गङ्गाजलं तादृशं भवति तथापि नदीत्वेन जलान्तरस्पर्शसम्भावनया पूर्वस्नातजलं तादृशं भवति न वेति सन्दिह्योपरिभागे भगवन्तं स्थापयित्वा तच्चरणोदकेन स्नातवन्त इत्यर्थः अनेन ते तदीया इति सर्वथा ज्ञापितम्॥१॥२॥

एवं सर्वकर्तव्ये कृते तादृशेषु भगवता यत्कर्तव्यं तदाह तत्राऽऽसीनमिति द्वाभ्याम्—

**SRI SUBODHINI:** After getting “purified” only, the ceremonies to the “dead” are performed. This “purification” is done in 2 ways — the “outer” and the “inner”. Through these 2 verses, the “external” (outer) purification is described. When the “dead” ones are released from being the “Preta” (lingering astral form after the death) form, then only, the remaining living relatives become “purified”. Hence, with a view to get release from this “Pretatwam” (the astral body remaining in the place of death after the physical body is cremated or buried), the description of the various ceremonies performed after the “death” is being done now.

The “dead” ones were cremated at Kurukshetra and all of them came to Hastinapur to give the “offering of water”. Our Sri Mahaprabhuji has written here that,

"Is there anything to wonder at the purifying capacity of this Ganges water now, as it was this very same Ganges water, which had liberated by its very touch, the sons of king Sagara, cursed by Lord Kapila, due to his anger? Here, in fact, these warriors were killed in a "righteous war", and hence their "liberation" through the holy waters of Ganges river is bound to take place. It is said in the scriptures that, "The three handful of water given by a son, mitigates the sorrow of the departed soul" (Prātham Jalam Trayanjala Aatmajena Pretasya Tarpan Prasaman Karoti). Hence, with a view to remove the "sorrow" of the departed, it is necessary to do the "offering of water".

With a view to end the "sorrow" caused by the basic physical, celestial and those caused by the elements, a son is expected to give "water", three times, through his hands, at the same time! To do this "offering of water", the Pandaavas went to the banks of the Ganges river.

The word "Atha" (now) indicates, that after "death", the feelings of enmity and hatred should not be continued. Hence, all of them extinguished, even the least trace of feelings of malice and hatred, and went to the Ganges river, to do the "ablutions" for the departed "dead".

The word "Swaamam" (their own) indicates that, they were eager to offer "ablutions" to all their previous ancestors and also for those, who had died recently, (in the war) and also through this, accord liberation to them. They went along with our Lord Sri Krishna. The ladies of the royal household were asked to lead this party, in the front, as this is the usual custom in the world.



As the “ancestors” (Piturs) are fond of their relatives “weeping” (RODANA PRIYAH PITARAH), all of them “wept” bitterly! Even those, who did not feel any “sorrow”, wept now, as per the scriptural injunctions. All of them wept bitterly!

The syllable “Cha” (and) used in this verse indicates, that all other “duties and Karmas” were also done. They had, in the first instance, taken bath, for the sake of “offering of water”. Even then, they took another bath in the holy Ganges river, with a view to totally “purify” themselves, and to attain “Bhakthi” and a “deserving” nature to attain “Jnana” (knowledge).

The Ganges water was seen with the “red particles”, due to its coming into contact with the lotus like feet of our Lord – as His holy lotus like feet were worshipped by Lord Brahma, with the water from His “receptacle” (Kamandalu). Through all these references also, the Ganges water is considered as “extremely sacred”, (Ati Pavitra) and capable of totally “purifying” anyone, who takes a bath in it!

But, as the Ganges river could be mixed with other “waters”, the Pandaavas after taking their “first bath” with everyone in the river, got a doubt, whether this “water” was from the feet of our Lord. Hence, they all now went and made our Lord stand in the upper portion, and took bath in the water touched and sanctified by His holy feet! FROM THIS, WE CAN REALIZE, THAT THEY WERE EAGER TO USE ONLY THOSE OBJECTS CONNECTED AND RELATED TO OUR LORD! DUE TO THIS, THEY WERE TRULY “BELONGING” TO OUR LORD (BHAGAWADEEYA).

Through the next two verses, the “blessings” of our Lord on all the devotees are explained — as a reward for all His devotees, who had completed all their tasks, in His holy presence.

तत्राऽऽसीनं कुरुपतिं धृतराष्ट्रं सहाऽनुजम्।

गान्धारीं पुत्रशोकार्त्तां पृथां कृष्णां च माधवः॥३॥

सान्त्वयामास मुनिभिर्हृतबन्धून् शुचाऽर्पितान्।

भूतेषु कालस्य गतिं दर्शयन्नप्रतिक्रियाम्॥४॥

**VERSES 3 and 4 Meaning:** “On the banks of the Ganges river, sat king Yudhishtira along with his younger brothers; as also king Dhritarashtra along with his younger brother Vidura, mother Gandhaari grieving over the death of her sons, Kunti, Draupadi who was sorrowful due to the brutal killing of her own very small children! Our Lord, who is the consort of Goddess Laxmi went there, along with the noble sages, with a view to console them! He gave them the spiritual knowledge of the inevitability of the course and action of “time” on all “beings” born out of “time”, and as to how the action of “time” (Kaala) is unavoidable and irreversible!” (3 and 4)

**श्रीसुबोधिनी:** आसीनमित्यव्यग्रत्वाय। कुरुपतिं युधिष्ठिरम्। सहाऽनुजं विदुरसहितं भीमादिसहितं वा। तीर्थाटनकया कल्पान्तरीया। स्त्रियः सर्वा एव पुत्रशोकार्त्ताः। अतः पुत्रशोकार्त्तामिति विशेषणं सर्वत्र। कृष्णा द्रौपदी। चकारात्सुभद्रादयः। स्त्रीणां सान्त्वने हेतुः—माधव इति। माया धवः। सर्वासामेव लक्ष्म्यंशत्वात्। सान्त्वनं वस्तुयाथात्म्यज्ञापनेन। मुनिभिरिति संवादाथम्। हता बान्धवा येषाम्। शोकापनोदनं तत्त्वज्ञानाद्भवति। नन्वीश्वरेण सान्त्वनमनुचितम्। सर्वकर्तृत्वादित्याशङ्क्य—स्थापितकालरूपाधिकारिणस्तद्गृहे जातेषु दण्डादिकमीश्वरस्याऽप्यप्रतीकार्यम्। न हि स्त्रीपुत्रादिताडने राजदण्डो भवति।

कालस्याऽपि भक्तत्वात्कदाचिद्भक्तानप्युपेक्षते इति सिद्धात्तमाह—भूतेष्विति।  
काले जातेषु। कलयीति कालः। गतिं प्रवृत्तिम्। न विद्यते प्रतिक्रिया  
यस्याः॥३॥४॥

एवमपि तदानीमक्रियमाणमपि भक्तानां हितमेव करोतीति ज्ञापयितुं  
लौकिकप्रतीत्याऽपि यद्धितं तत्करिष्यमाणमपि भगवदिच्छायां जातायां कृतमेव  
लोके नाऽभिव्यक्तमिति सिद्धान्तज्ञापनार्थं तन्निरूपयति साधयित्वेति द्वाभ्याम्—

**SRI SUBODHINI:** All of them were “sitting”; (Aaseenam) as a person, who has sat, is usually not “anxious”! By telling, that both Yudhishtira and Dritraashtra were sitting together, it is shown, that they were not agitated. King Yudhishtira (Kurupati) sat with his brothers (Sahaanujam). This reference to the “Anuja” (brother) would indicate to Vidura being the brother of king Dhritaraashtra.

Vidurji had gone away on a pilgrimage at the time of Mahabharata war. How come he is now referred to as being present? This is answered by telling that this story of Vidurji going on a pilgrimage belonged to a different “aeon”, (Kalpa) and not at the present time.

All the ladies present there were sorrowing for the loss of their children (Putrasokaartham). It applied to Gaandhari, Kunti, Subhadra, Draupadi and to several others. Usually ladies are consoled by other ladies only. How come our Lord Sri Krishna came over there to console them? This is answered by the use of the word “Madhavaha” — i.e. Our Lord is hailed here as “Madhava”, which means, that He was the consort and husband of Goddess Laxmi! All the ladies are considered as being “part” (Amsa) of Goddess Laxmi. It was indeed appropriate for our Lord, to have come over

here, to console them, as OUR LORD IS THE REAL "PATI" (HUSBAND) OF THE ENTIRE UNIVERSE!

This body is bound to be destroyed. The "Aatma" in each body is imperishable. In this way, our Lord made them realize the eternal principles of "Aatma" and the real nature of all objects. Our Lord had kept along with Him, the noble sages also, while He gave them this advice! — So that, they will also accept and agree to what our Lord would say!

The word "Hatabandhunam" refers to the dead relatives and others. Usually "sorrow" of the living relatives is removed through this advice on spiritual principles and knowledge.

A doubt arises here. Our Lord is the actual "doer" (Sarvakartha) of everything and He was capable of doing everything by Himself, from every side! Hence, it is said, that giving "consoling words" in this way was not appropriate! By being "omnipotent", he could have opposed the action of "time" (Kaala) and could have prevented all these happenings, if ever He had willed so! Answering this, it is said that, IT IS OUR LORD WHO HAS GIVEN AUTHORITY AND POWER TO THE FACTOR OF "TIME" (KAALA)". HENCE, THOSE "BORN" INTO THE HOUSE OF "TIME", ARE PUNISHED BY THE FACTOR OF "TIME" ONLY! OUR LORD HIMSELF, DOES NOT INTERFERE IN THIS "FUNCTIONING" OF "TIME", AS IT IS OUR LORD, WHO HAS GIVEN THIS POWER TO "TIME" (KAALA). OUR LORD CONSIDERS IT WRONG TO INTERFERE INTO THE WORKING OF "TIME" AFTER GIVING IT, THE REQUIRED "AUTHORITY"! Our Sri Mahaprabhuji gives here an

example. The king does not interfere into the family issues of a household i.e. when the father punished his son or otherwise; as the father has the "authority" to chastise his children! IN THE SAME WAY, THOSE ON WHOM THE FACTOR OF "TIME" HAS AUTHORITY, WILL BE CONTROLLED – PUNISHED – REWARDED BY "TIME" ONLY!

The factor of "time" is a devotee of our Lord. OUR SRI MAHAPRABHUJI SAYS HERE, "PERHAPS WITH A VIEW TO RESPECT HIS OWN DEVOTEE VIZ. THE FACTOR OF "TIME" (KAALA) SOMETIMES, OUR LORD ALSO MAY GIVE UP HIS DEVOTEES BORN OUT OF "TIME", FROM PROTECTING THEM! IPSO FACTO, OUR LORD'S WILL AND DESIRE IS SUPREME AND MOST VALUABLE, FOR A TRUE DEVOTEE OF OUR LORD!

The word used here viz. "Bhooteshu" refers to all "beings" born in "time", and it is said here, that this factor of "time" changes everyone and everything. OUR LORD NOW MADE THEM REALIZE, THAT THE "ACTIONS" OF TIME CANNOT BE AVERTED, AVOIDED OR PREVENTED! The word "Gati" (way) indicates the "action of time". The word "Apratikriyaam" indicates that the "action" of "Kaala" (time) is inexorable and cannot be opposed!

Thus, after telling, that the factor of "time" was not "beneficial" at all, and to tell that IT IS OUR LORD ONLY, WHO ALWAYS DOES WHAT IS BENEFICIAL TO HIS DEVOTEES, it is said now, that our Lord would bless His devotees in the very near future with "worldly" benefits. As our Lord's will and desire translates itself into "actions" simultaneously, our Lord

began to think about the welfare of the Paandavas. No sooner He thought about them, whatever was necessary to happen, happened, as per the will of our Lord. But in the world, this was not exhibited i.e. very few knew or realized that IT WAS OUR LORD, WHO HAD DONE ALL THIS TO HIS DEVOTEE. To tell this, the following 2 verses are specified.

साधयित्वाऽजातशत्रोः स्वं राज्यं कितवैर्हृतम्।

घातयित्वाऽसतो राज्ञः कचस्पर्शक्षताऽऽयुषः॥५॥

याजयित्वाऽश्वमेधैस्तं त्रिभिरुत्तमकल्पकैः।

तद्यशः पावनं दिक्षु शतमन्योरिवाऽतनोत्॥६॥

**VERSES 5 and 6 Meaning:** "It is our Lord Sri Krishna, once again, who got back and gave the kingdom to king Yudhishtira, who was deprived of the same, through cheating done by malicious wicked persons! The "longevity" of the Kauravaas was destroyed by their sinful act of "touching" the hair of Draupadi. Our Lord caused the destruction of such wicked kings and inspired Yudhishtira to perform, with the best of materials, three "Aswamedha" sacrifices. In this way, it is our Lord, who caused the sacred fame of Yudhishtira to spread on all sides, like that of the celestial king Indra himself!"

**श्रीसुबोधिनी:** न जाताः शत्रवो यस्येति भक्तावुत्तमाधिकारो द्योतितः। दाने हेतुः—स्वं राज्यमिति। तत्राऽपि हेतुः—कितवैर्हृतमिति। कपटद्यूते दुर्योधनादिभिर्हृतम्। हस्तिनापुरराज्यमपि तथा। पाण्डोरेव राजत्वात्। अत एव कितवैरिति बहुवचनम्। ननु कालस्याऽप्रतिक्रियत्वे तेषामायुषो विद्यमानत्वात्कथं तद्धातनम्? तत्राऽऽह—घातयित्वेति। सर्वे ह्यासन्तो राजानः। दुःशासनेन सहैक्यभावात्। कचस्पर्शो द्रौपद्याः। तेनैव क्षतमायुः सर्वेषाम्। निरपराधाया भक्तायाः। प्राणानामुत्तमत्वादायुषः शिरसि विद्यमानत्वाद्बलिष्ठप्राणेन दुर्बलानां क्षतकरणं युक्तमेव। "तरति मृत्युं तरति पाप्मानं तरति ब्रह्महत्यामि"



ति श्रुतेराहारपृथक्त्वपक्षेणाऽश्वमेधत्रयकरणम्। उत्तमकल्पकैः उत्कृष्टसाधनसहितैः  
 उत्तमं वा कल्पयन्तीति प्रायश्चित्तरूपः। स्वसान्निध्यान्निभिरिव (?)  
 शताश्वमेधसमानयशोजनकत्वम्। त्रैलोक्येऽपि तस्य यशः। अनेनैकोपक्रमेण  
 अश्वमेधत्रयं कृतमिति ज्ञातव्यम्॥५॥६॥

एवं भगवतोऽत्रत्यलौकिकसर्वधर्मसमाप्तिसूचनाऽभ्यनुज्ञामाह सार्द्धेन—

**SRI SUBODHINI:** The word “Ajaatasatru” (there is no “enemy” at all) used in this verse denotes that Yudhishtira did not have any “enemy” either “outside” or “inside” (like anger, desire etc.). Our Sri Mahaprabhuji says, that such a person only IS DESERVING TO GET THE HIGHEST “BHAKTHI”! In other words, an ideal devotee of our Lord will be without “desire or anger” (Kaama and Krodha). Our Lord had got back the kingdom to Yushishtira, as the kingdom was his due. The wicked Duryodhana and his brothers had not got this kingdom through a righteous battle or means. They had cheated the Paandavas, through a false game of dice and deprived them of their kingdom. Due to this reason, our Lord had caused the death of these wicked Kauravaas, and got the kingdom back to Yushishtira. The territory of Hastinapur was also given back to the Paandavas, as their father Paandu was the king of Hastinapura earlier. In this act of “cheating”, so many persons were involved (Kitavaihi).

A doubt may arise now. No one can counter the effects of “Kaala” (time). If there was enough balance of “life” left for Duryodhana and others, how was it, that our Lord got all of them killed? On this, it is said, that these kings were very wicked, as they had joined the group of the most wicked Duhshasana, who had touched the “hair” of Draupadi. This one

"sinful" act had exhausted the balance of all their "lives". Draupadi was blemishless and a great devotee of our Lord and due to this, her own "life" (Praana) was the "best" (of the highest value). The "Praana" of Draupadi, situated in her head, did not allow the "Praana" (lives) of Duryodhana and others to remain safe, as her "Praana" was more powerful, due to her chastity and devotion to our Lord!

It is said, that by performing the "Aswamedha" sacrifice, a person conquers "death". By performing the second Aswamedha sacrifice, the performer gets rid of all his "sins", and by doing the third Aswamedha sacrifice, a person gets rid of the sin of killing a "Brahmin". (TARATI MRITHYU, TARATI PAPMANAM, TARATI BRAHMAHATYAM). There is another reference in the scriptures, that through the performance of Darsa, Pournamaasa and Jyotishtoma sacrifices, a person attains all his "desires". Due to this, it is said, that when one performance of these sacrifices can fulfill all the desires, what is the necessity to perform 3 "Aswamedha" sacrifices, to attain each of the "desires" mentioned? On this, it is said, that all these sacrifices of Jyotishtoma and others, are also said to confer separate and different results of attaining heaven, prosperity in this world etc. Hence, these sacrifices have also to be repeated to attain all the different types of results. Based on this analysis only, king Yudhishtira performed 3 "Aswamedha" sacrifices to get rid of death, sins and the sin of killing a Brahmin. These sacrifices were performed with the very "best" of materials. These "sacrifices" made king Yudhishtira become the "best" of all. This was necessitated, as Yudhishtira had committed the sins of killing his "Gurus"

and others. For the sake of “purifying” himself, he performed all these sacrifices.

In this way, after completing the conferment of all the “worldly” benefits, our Lord desired to take leave of the Paandavas. He, in other words, asked for permission to “go back”. From this, we may realize that all the “worldly” tasks of the Paandavas were fully completed here. This is being spoken in the following 1 ½ verses.

आमन्त्र्य पाण्डुपुत्रांश्च शैनेयोद्धवसंयुतः।

द्वैपायनादिभिर्विप्रैः पूजितैः प्रतिपूजितः।

गन्तुं कृतमतिर्ब्रह्मन् द्वारकां रथमास्थितः॥७॥

**VERSE 7 Meaning:** “Oh Brahman! Our Lord Sri Krishna took the permission of Maha Rishi Veda Vyaasji and other noble Brahmins. He worshipped them also. He was worshipped by them in turn, and after asking the 5 Pandavas, our Lord, accompanied by Sri Uddhava and Satyaki, with a view to proceed towards Dwaraka, got into His chariot.”

श्रीसुबोधिनी: आमन्त्र्येति। बान्धवा ऋषयश्चाऽभ्यनुज्ञाकर्तारः पृथगुक्ताः। चकरादन्ये सर्वे। शैनेयः सात्यकिः। द्वैपायनादीनां स्वस्थत्वादभ्यनुज्ञातुल्ये(?)ऽपि पूजनमधिकम्। ब्रह्मन्निति ब्राह्मणस्य महाक्रोध इति सूचितम्। रथारोहणपर्यन्तं स्वक्रिया। अग्रे यन्तुरश्वानां च॥७॥

भक्तस्य कार्ये उपस्थिते प्रारब्धमपि स्वकार्यं त्यजतीति ज्ञापयितुं तस्मिन्समये उत्तरां दृष्टवानित्याह—

**SRI SUBODHINI:** Relatives and sages usually give “permission” for leaving, and that is why, they have been mentioned in this verse, separately. The syllable “Cha” (and) used in this verse, indicates, that our Lord took leave of everyone, who was present there. The word

“Saineya” refers to Sathyaki. Our Lord took permission from Sri Veda Vyaasa and others and also worshipped them. From all others, He took only “permission to leave”.

Sri Soota has addressed sage Sounaka as “Brahman” — to indicate that, “all of you are Brahmins, and you have the experience, that usually Brahmins do get a lot of anger. Hence, the Lord took special permission from Sri Veda Vyaasa and the Brahmins, who were present there, as there was the possibility of the Brahmins getting upset and angry, if the Lord did not take their permission and serve them also! — Like “Aswathaama” got great “anger” on being humiliated! Our Lord got into His chariot with a view to proceed to Dwaraka. Now the charioteer and the horses will do the rest.

When a “task” of our Lord’s devotee presents itself, then, our Lord, gives up His own “task”, so that He can attend to the “task” of the devotee (Bhaktha). In other words, our Lord was ready to go away, but for the sake of His devotee, He gave up His “task” of going away. With a view to tell this, it is said here, that our Lord saw Uttara, when he was about to go away!

उपलेभेऽभिधावन्तीमुत्तरां भयविह्वलाम्।

पाहि पाहि महायोगिन् देवदेव जगत्पते।

नाऽन्यं त्वदभयं पश्ये यत्र मृत्युः परस्परम्॥८॥

**VERSE 8 Meaning:** “When our Lord sat on the chariot, He saw immediately Uttara running towards Him, caught up in great fear and anxiety. Uttara said to our Lord, “Oh Mahayogi! Oh Lord of all celestial deities! Oh Lord of this Universe! Please save me! Please save me! There is no one else than You, who can give

me protection from fear, as everyone is desirous of killing each other.”

**श्रीसुबोधिनीः उपलेभ इति।** सा हि भक्तोत्तरा। अत एव ब्रह्मास्त्रदर्शनं तस्याः प्रथमम्। मुख्यमेवाऽस्त्रमायसशरेण सम्बद्धमुत्तरां प्रति गच्छति। तदनु तस्मादुग्दताः पञ्च शराः पाण्डवान् प्रतिगच्छन्ति। मूलोच्छेदेऽधिकव्यापारात्। अकौरववदपाण्डवमपि करिष्यामीति तस्याऽभीष्टत्वात्। आभिमुख्येन धावन्तीम्। भयविह्वलां वस्त्रादिष्वसावधानाम्। प्रारम्भाद्यभावादागच्छन्नेव (?) पाहीति वचनादाहेत्याद्यनुक्तिः। तस्या भयोद्विग्नाया वाक्यमाह—**पाहि पाहीति।** कायवाग्भ्यामेकार्थप्रतिपादनाय न कर्मनिरूपणं शब्दतः। किन्त्वात्मानं प्रदर्शयन् (?) पाहीति वचनादात्मानं पाहीत्युक्तं भवति। **महायोगिन्निति** सामर्थ्यं प्रकारं च बोधयन्निव (?) सम्बोधयति। सर्वात्मकत्वेन शरपक्षपातेऽपि साम्प्रतं देवहितकर्तृत्वेन तन्निराकरणं युक्तमित्याह—**देवदेवेति।** रक्षाभावाच्चाऽ-राजकराज्ये सर्वरक्षार्थं च गर्भो रक्षणीय इति सम्बोधयति—**जगत्पत इति।** कथं श्वशुरादिषु विद्यमानेषु मामेव प्रार्थयसे? इत्यत आह—**नाऽन्यमिति।** जगति त्वत्तोऽन्यमभयं भयरहितमेव न पश्ये। मृत्युव्याप्तत्वात्। अभीतो हि शरणयोग्यः। किञ्च। समानशीलव्यसनानां सख्यमपेक्ष्यते। तत्र परस्परघ्नातकत्वमत्याश्चर्यम्। ततो ज्ञायते कश्चित्सर्वत्राऽऽविष्टो मारयतीति न तेषां शरणगमनं प्रयोजनायेत्याह—**यत्र मृत्युरिति।** अतस्त्वमेव शरणाहं इति भावः॥८॥

प्रस्तुतमाह—

**SRI SUBODHINI:** Uttara was a devotee. A devotee is able to realize, even from the initial stage, all the events, which are yet to occur. Hence, she was the first person who saw the “Brahmaasthra”! This arrow with its metallic frame was coming towards Uttara. Five other arrows got manifested from this main Brahmaasthra and they came towards the 5 Pandava brothers. Aswathaama had aimed the main “Brahmaasthra” at Uttara, as she was carrying son Parikshit in her stomach (pregnant).

are “parts” of the celestial deities, nay, celestial deities themselves, and You, Oh Lord! are the Lord of all the celestial deities! You are their protector. Hence, it is appropriate, indeed, for You, to confer welfare on the Pandavas, by completing their task! At this time, as there is no protector, the kingdom has become a “free-for-all” matter. Hence, with a view to protect everyone, kindly, protect my child! — As You are the Lord of this entire Universe! A “Pati” (husband — master — Lord) is the protector!”

“Oh Lord! Please do not get a doubt that, when everyone is present, i.e my father-in-law (Arjuna) and others are there, why am I asking You only to protect me? For this, I would reply that, “I AM UNABLE TO SEE ANYONE ELSE, IN THIS UNIVERSE, WHO IS FEARLESS”. As all persons are caught up by the fear of “death”! I can surrender to You only, as You only are without any “fear”! My father-in-law and others are not without “fear”, as they are also subject to decay and death! Hence, they do not become “appropriate” for my “surrendering”!

“There is also another factor. Both the Kauravas and the Pandavas, having the same type of problems and natures should have become “united”. But the “contrary” took place i.e. they became bitter enemies! This is indeed very surprising, that they became each others’ “killers”! In the place of “friendship”, there is “enmity”! From this, we have to realize, that there is “someone” who is “all pervasive” and he is the one, who caused this type of destruction. Hence, we should “surrender” to the Lord, whose power has “ingressed” (Aaves) into everyone and everything! This power and



Lord is “Yourself” only! Hence, I should surrender to You only! I will not achieve any result by surrendering to anyone else.”

Now Uttara, through the next verse, is telling about her predicament.

**अभिद्रवति मामीश शरस्तप्तायसो विभो।**

**कामं दहतु मां नाथ मा मे गर्भो निपात्यताम्॥९॥**

**VERSE 9 Meaning:** “Oh Lord! Oh all pervasive Ishwara! Oh my Master and Lord! This burning iron arrow is coming to attack me! Let this burn me, but let it not destroy my child (the “foetus”).”

**श्रीसुबोधिनी:** अभिद्रवतीति। ईशेति प्रतिक्रियायां, मूलज्ञाने च विभो इति सम्बोधनद्वयम्। मृत्योरप्रतीकार्यपक्षे स मृत्युर्मां दहतु। मे गर्भो मा निपात्यताम्। योगबलाद्गर्भं पालय। अनेन भक्तरक्षा गर्भरक्षैव मुख्या न मद्रक्षेति ज्ञापितम्॥९॥

**SRI SUBODHINI:** In this verse, the word “Isa” denotes “Oh Lord! You are full of opulence (Aishwaryam)”. Hence, You will be able to counter this attack! Through the addressal of “Vibho” and “Natha”, Uttara has said that, “Oh Lord! You are all pervasive, and the Lord of everyone! I am aware of this truth! You are the “root and basis” of everyone! Let this arrow burn me up, but Oh Lord!, it is my desire, that my “child in the womb” should be protected! If You were to think, as to how the child can be saved without simultaneously protecting me also, then I would say, You will be able to protect my child, through the power of your “Yoga”! You are a Mahayogi and in a Yogi, there is “omnipotency”! You are the Lord of all Yogis! (Yogeswara) and You are capable of protecting my child even without protecting me!

In this way, Uttara told the Lord that, "THE SAFETY OF THE "BHAKTHA", WHO IS IN MY STOMACH IS MORE IMPORTANT, THAN THE SAFETY OF MY BODY ITSELF".

सूत उवाच—

उपधार्य वचस्तस्या भगवान् भक्तवत्सलः।

अपाण्डवमिदं कर्तुं द्रौणेस्त्रमबुध्यत॥१०॥

**VERSE 10 Meaning:** "Sri Soota said, "Our Lord Sri Krishna, who is very loving and fond of His devotee, realized the situation and the meaning of Uttara's prayer. He now understood that this "arrow" has been aimed with a view to make this Universe bereft of the Pandavas."

**श्रीसुबोधिनी:** तप्तायसः शरः सत्यमागत इति तस्या वच उपधार्य निश्चित्य। उपधारणे हेतुः—भगवानिति। प्रतिक्रियायां हेतुः—भक्तवत्सल इति। अपमानितोऽश्वत्थामा तथा कृतवानित्याह—अपाण्डवमिति इदं जगदपाण्डवं कर्तुं द्रोणाज्जातस्य अस्त्रमबुध्यतेत्यर्थः। अथवा। एतस्य ब्रह्मशिरसी यदस्त्रत्वं क्षेपणधर्मत्वमपाण्डवं कर्तुमित्युभयथाऽपि पाण्डवनाशार्थमस्त्रं प्रयुक्तमिति ज्ञातवानित्यर्थः॥१०॥

तस्मिन्नेव समये व्यसनान्तरमप्यागतमित्याह—

**SRI SUBODHINI:** Sri Soota said, that our Lord got determined that this "burning arrow" was coming to attack Uttara. As our Lord is invested with the 6 opulences, He was able to realize all this very quickly. Our Lord is told here as "very fond of His devotees" (Bhaktha Vatsala). He loves His devotees. He quickly understood, that the humiliated "Aswathaama" has committed this "act", with a view to see, that the "Pandava race" is fully destroyed from this Universe! i.e. no more "Pandava" family members will get originated!

At that time, another "sorrow" also arose. This is being told through the next verse.

तर्ह्येव च मुनिश्रेष्ठ पाण्डवाः पञ्च सायकान्।

आत्मनोऽभिमुखान् दीप्तानालक्ष्याऽस्त्राण्युपाददुः॥११॥

**VERSE 11 Meaning:** "Oh great sage! At that time, it was very surprising indeed, that the 5 Pandavas saw the 5 burning arrows coming to attack them also! They now took up the "Brahmaasthra and other weapons in their hands". "

श्रीसुबोधिनीः तर्ह्येवेति। तर्ह्येव चेत्यव्ययसमुदायः परमाश्चर्यबोधकः। मुनिश्रेष्ठेति। सम्बोधनं विश्वासात्संवादहेतुः। पञ्चेत्युभयत्र सम्बद्धम् तथा सत्येकैकः सायक एकैकस्य स्थाने समागत इत्युक्तं भवति। आलक्ष्य दृष्ट्वा। द्रौणेरिति बुद्ध्वा वा। अस्त्राण्युपाददुरिति परलोकशुद्ध्यर्थं प्रतिक्रियार्थं वा। अस्त्राणि ब्रह्मास्त्रादीनि॥११॥

अत्र भगवतोऽपि प्रतिक्रियाऽसामर्थ्याद्दूरापास्तं पाण्डवानामिति वक्तुं भगवान्स्वभक्तानां रक्षामेव कृतवान्नाऽस्त्रस्य प्रतिक्रियामित्याह—

**SRI SUBODHINI:** A very "surprising" event took place now. Sri Soota has addressed sage Sounaka as "the best among the Munis" (i.e. those, who contemplate in their mind) to say, "YOU will be able to get faith and confidence in all this, as you are the "best" among the sages". Each of the 5 Pandava brothers now saw a "burning" arrow coming towards them! The Pandavas saw these "arrows", as having been aimed by Aswathaama. They thought, that they should defend themselves as otherwise, they will get killed through these "arrows", and this sort of "undefended and unfought" death will not get them a comfortable and happy life in the "other worlds" after their death! (In other words, they should make a "fight" and die, if that was to be their fate!)

They lifted their own weapons and arrows, including the “Brahmaasthra”! (Both for attaining blessings in the other “worlds” or for fighting back Aswathaama’s attack.)

If the Lord Himself did not have the capacity to “ward off” this Brahmaasthra”, then how can the Pandavas hope to do this? With a view to tell this, it is said here, that our Lord only protected His devotees. He did not “counter” the “Brahmaasthra” — as per the next verse.

व्यसनं वीक्ष्य तत्तेषामनन्यविषयात्मनाम्।

सुदर्शनेन स्वास्त्रेण स्वानां रक्षां व्यधाद्विभुः॥१२॥

**VERSE 12 Meaning:** “On seeing the sorrow of His devotees, our Lord, through His “Sudarsana” discuss, now protected all His devotees, as their minds were always remembering our Lord (i.e. whose minds were not on any worldly objects or pleasures).”

श्रीसुबोधिनी: व्यसनमिति। न अन्यो विषय आत्मनि येषाम्। स्वभावेन सर्वे विषया भवन्तु नाम। चित्ते तु भगवल्लक्षण एव विषयस्तेषामस्ति। अतः “तद्धैताभूत्वाऽवती” ति विषयार्थमेव ते रक्षिताः। तत्र सुदर्शनचक्रमलातचक्रवत् शरपाण्डवानां मध्ये परिभ्रमति। अतस्तेन तेषां रक्षां कृतवान्। स्वानामिति तेषां रक्षायां हेतुः। विभुरिति सामर्थ्ये। स्वास्त्रपदेन बुद्धिपूर्वकरक्षाकरणत्वं सुदर्शनस्य सूचितम्॥१२॥

प्रधान उत्तरागर्भे प्रकारान्तरेण रक्षामाह—

**SRI SUBODHINI:** IN THE MINDS OF THE PANDAVAS, NO OTHER SUBJECT OR OBJECT EXCEPT THE “THINKING AND REMEMBRANCE” OF OUR LORD COMES! Though, through nature or destiny, they attained the objects and materials, but

in their "minds", our Lord Sri Krishna only was always lovingly remembered and thought of. In fact, their "mind" took the form of our Lord only! Our Lord also protected them, as per their thinking, by taking His respective "forms"! Pandavas had accepted our Lord as their most important "subject", and our Lord, also, in turn, protected them always from their "worldly" problems/dangers and also their material objects etc.

The "Sudarsana" discus, released by our Lord for saving the Pandavas, now, like a burning wooden wheel, began to go round, in the middle space, between the Pandava brothers and the Brahmaasthra! In this way, through this "Sudarsana" Discus, our Lord protected the "Pandavaas". THE LORD SAVED THEM, AS HE REGARDED THE "PANDAVAAS" AS HIS OWN (BHAGAWADEEYA). OUR LORD IS ALL PERVASIVE! HENCE, HE HAS THE CAPACITY TO GIVE PROTECTION IN THIS WONDERFUL WAY! The word "Swāsthra" (his own "weapon") indicates, that this "Sudarsana" discus was our Lord's "own weapon", and it will afford protection in an "intelligent" way! Hence, our Lord used this discus to protect them.

The Lord protected the "womb of Uttara" in the following way — as per the next verse.

अन्तःस्थः सर्वभूतानामात्मा योगेश्वरो हरिः।

स्वमाययाऽऽवृणोद्गर्भं वैराट्याः कुरुतन्त्रवे॥१३॥

**VERSE 13 Meaning:** "Our Lord Sri Hari, who is the indweller Aatma of everyone, and who is the Lord of all Yogis, with a view to protect the Kuru dynasty, now, covered "the foetus" through the Mayik power, which is under His control!"

श्रीसुबोधिनीः अन्तःस्थ इति। गर्भं प्रविष्टस्याऽर्थस्य गर्भस्य रक्षार्थं “ओषधे त्रायस्वैनमि” तिवन्मायया गर्भशरीरमावृतवान्। तत्र बहिः स्थितस्याऽऽवरणं न सम्भवतीति तदर्थं चत्वारि विशेषणानि चतुर्विधमायाव्याप्तिप्रतिपादकानि। तत्र मध्य एव भगवान् स्थितः सुवर्णतेजोवत्तं पालयतीत्याह—अन्तःस्थ इति। सर्वभूतानां मध्ये स्थितः। किञ्च। अन्यस्याऽन्यपालनं सर्वथा न सम्भवतीति गर्भरूपो भूत्वा पालितवानित्याह—सर्वभूतानामात्मेति। किञ्च। बहिरपि तच्छरीररक्षार्थमाह—योगेश्वर इति। योगबलेन स्वयं तत्र प्रविश्य शरीरास्त्रयोर्मध्ये स्थित्वा पालयतीत्यर्थः। अन्यथा ब्रह्मास्त्रशरीरसम्बन्धे दोषो वा संक्रमेदिति। ननु किमित्येवंप्रकारैः पालयतीति चेत्? तत्राऽऽह—हरिरिति। सर्वेषां दुःखहरणस्वभावत्वात्समुदायरक्षा त्वेतत्साध्या। स्वमायया स्वाधीनमायया ब्रह्माण्डकोटिभ्रमनिवर्त्तकज्ञानाग्न्यावरकरूपत्वान्मायायास्तयाऽऽवरणं युक्तम्। वैराट्या इति सम्बन्धात्तस्या उदरदाहोऽपि यथा न भवति तथा कृतवानिति लक्ष्यते। उभयवंशयोर्भक्तत्वादेषा रक्षितेत्याह—वैराट्याः कुरुतन्तव इति। तन्तुः परम्परा पालको वा॥१३॥

ननु ब्रह्मास्त्रं गर्भे प्रयुक्तं दाहकैकस्वभावत्वात्तत्राऽसमर्थमन्यत्कुतो न दहति? तत्राऽऽह—

**SRI SUBODHINI: OUR LORD ALWAYS LOVES HIS DEVOTEE. DUE TO THIS, A DEVOTEE BECOMES THE “WEALTH” (ARTHA) OF OUR LORD.** For the sake of protecting the child in the “womb of Uttara”, our Lord now “covered” fully the body in the womb. Our Lord covered this “Garbham” (“foetus” holding the child Parikshit) through the power of His “Maya” in such a way, that, this “child” is not affected by this “Maya” power, but only “full protection and safety” is ensured (“Maya” has its own “blemish”). Our Lord, now, took care to see, that this “blemish” does not percolate into the “child”).



Our Lord, of course, cannot afford to become this "covering" by remaining "outside" the "foetus" in Uttara. Hence, with a view to describe the "expansive" four-fold "Mayik" power of our Lord, four "special features" are described here. Our Lord is the "indweller" in the heart of everyone, and due to this, He is present in the middle of the "foetus" also, and He now gave protection to the child from this position. Like the "brilliance", (shining quality) present automatically in the "gold" protects the "nature" of gold, our Lord, now provided protection to the child! (Antasthaha Sarvabhootanam). The purport is that, when the Lord had entered into Uttara's "foetus", the same should have been completely burnt. But this did not happen here. This aspect, is made to be realized, by giving the example of the "brilliance" present in gold — like the "fire" cannot burn "gold" or destroy it (as it is capable of doing all other objects). IN THIS WAY, AN IDEAL DEVOTEE OF OUR LORD IS OUR LORD'S "FORM" ONLY! AND OUR LORD'S "BRILLIANCE" CANNOT "BURN UP" THE DEVOTEE!

There is also another factor, that except our Lord no one was capable of protecting the devotee in any other way and hence, He took the form of this "foetus" itself, to protect the child devotee "Parikshit"! Moreover, this was easy for our Lord, as He is the "Aatma" of every "being"! He always protects every "being", being the "Aatma" of everyone. In this way, our Lord protected the "inside" of Uttara, and he also ensured total safety to her body, in the "outside". All this is indicated through the use of the word "the Lord of all Yogis (Yogeswara)". OUR LORD, THROUGH HIS POWER OF YOGA, STOOD BETWEEN THE FOETUS AND

THE "BRAHMAASTHRA". If the Lord did not do this, the "Brahmaasthra" will get related to the body, (i.e. affect it) and like in the case of Lord Siva, who got the "blemish" of becoming a "Pisacha" (mane - ghost) due to coming into contact with the head of Brahma!, here also, Uttara would have got affected in this way! He now prevented the "blemish" of this "Brahmaasthra", from entering or touching the "foetus".

A doubt arises here, as to why the Lord undertook these "steps" to protect this "foetus"? This doubt is answered by telling that OUR LORD IS SRI HARI I.E. THE LORD, WHO REMOVES THE SORROW OF EVERYONE! AS HE HAS THIS DIVINE NATURE OF REMOVING THE SORROW OF EVERYONE, HE ONLY CAN PROTECT UTTARA'S "FOETUS", AND HE NOW PROTECTED BOTH THE MOTHER AND CHILD, AND DID NOT ALLOW THEM TO BE BURNT!

In the verse, the words "Swamāyaya" (by His own power of "Maya") are used to indicate, that THE LORD USED HIS "MAYIK" POWER, WHICH IS ALWAYS UNDER HIS CONTROL, TO COVER THIS "FOETUS" NOW. The power of this "Maya" power is being described by our Sri Mahaprabhuji by telling, that this "Maya" power of our Lord, envelops the crores of "Brahmaandams", (Universes) and it is of the nature of "fire of knowledge" (Jnanagni). This "Maya" is the power, which is used to "cover" everything by our Lord to create the effect of "illusion" in the Universe! Thus, He decided it to be appropriate to cover this "foetus" with this enormous and gigantic power!

In this verse, it is clearly mentioned, that Uttara

belonged to our Lord, and she was a great Bhaktha! Hence, the Lord desired, that both the mother and the child should be protected from this “fire”! The dynasties of both “Viraata” and “Kuru” were the devotees of our Lord. Hence, our Lord protected both the mother and child. The Lord desired, that the dynasty of Kuru should continue, and that is why, He took this action of giving “protection” (Kurutantave).

A doubt arises here. It is the inherent “nature” of the “Brahmaasthra” to burn up the object on which it is aimed at (here the “foetus”). But here, this “Brahmaasthra” became unsuccessful in doing this destruction. Was it then appropriate for this arrow to burn up something else, instead of this “foetus”? Even this did not happen. On this, it is said that.....

**यद्यप्यस्त्रं ब्रह्मशिरः अमोघं चाऽप्रतिक्रियम्।**

**वैष्णवं तेज आसाद्य समशाम्यद्भृगूद्वह ॥१४॥**

**VERSE 14 Meaning:** “Oh son of sage Bhrigu! (i.e. sage Sounaka), though this “Brahmaasthra” was of the form of the head of Lord Brahma, and due to this, it was relentless and unconquerable, even then, on reaching the “brilliance” of the Sudarsana discus of our Lord Vishnu, it, it became totally peaceful.”

**श्रीसुबोधिनी:** यद्यप्यस्त्रमिति। सत्यमुक्तं सर्वदाहकमेतत्। महादेवस्याऽपि पिशाचत्वं यतो जातम्। तत् ब्रह्मशिरः ब्रह्मणः पञ्चमं शिरः। तस्य गुणद्वयं सहजम्। अमोघम्। सर्वदा कार्यं करोतीत्यर्थः। अप्रतिक्रियं च। न विद्यते प्रतिक्रिया प्रतिकूलक्रिया व्यावर्तकक्रिया वा यस्येति। तथापि किञ्चिदद्भुतं जातमित्याह—वैष्णवं तेज आसाद्येति। यथा व्याघ्रो मन्त्रबलेन गौर्भवति तथा परमसात्त्विकं वैष्णवं तेज आसाद्य प्राप्य सम्यगशाम्यत शान्तमभूत्। प्राकृतदेहं प्रज्वालय भगवद्भावापन्नं वैष्णवं देहं ज्वालयितुं प्रवृत्तं तन्मध्ये

वैष्णवं तेज आसाद्य तद्रूपं सत् तदैक्यं प्राप्तवदित्यर्थः। तत्र विश्वासार्थमाह—हे भृगूद्वहेति। भृगुणा हि पूर्वं वैष्णवनिर्णयः कृतः। अन्यथा राजसास्तामसाश्च भक्त्या भगवत्सम्बन्धं प्राप्य सात्त्विका भूत्वा कथं भगवत्सायुज्यं प्राप्नुयुः॥१४॥

नन्वस्तु जीवानां मुक्तियोग्यानां शास्त्रसिद्धत्वात्तथात्वम्। ब्रह्मतेजस्त्वचेतनं देवताधिष्ठितं मन्त्राधिकारिरूपं कथमन्यथा भवेत्। तथा सति भगवता युद्धे प्रयुज्यमानानां ब्रह्मास्त्रादीनां तथात्वं न स्यात्। अत्र च परीक्षितः पाण्डवानां च रक्षणान्महदाश्चर्यमिदं वृत्तमित्याशङ्क्याऽऽह—

**SRI SUBODHINI:** Brahmaasthra burns up everything! This is the truth. Even Lord Siva had to accept the part of a “ghost” by coming into contact with this! This “Brahmaasthra” is the 5<sup>th</sup> “face” of Lord Brahma. It has two inherent “qualities”. (1) It is never “resultless” (i.e. failure). In other words, it always fulfils its intended purpose. (2) This “arrow” cannot be destroyed. It cannot be “stopped” also. In spite of all these, at this time, something “wonderful” happened. This is being described, through the words “the brilliance of Lord Vishnu”. Like a tiger becomes peaceful like a cow, through the chanting of powerful Manthras! In other words, this Brahmaasthra had tried to burn up the “Vaishnava body” (devotee of Lord Vishnu) of Parikshit, after burning up his “physical (natural) body”. When it saw in the middle, the “brilliance of Lord Vishnu”, it now got merged into this “more powerful brilliance”, and became one with it! With a view to instill faith and belief in this most “wonderful” factor only, Sri Soota has addressed sage Sounaka as “the son of sage Bhrigu”. You have taken birth in the Bhrigu family. Sage Bhrigu had taken the “test” of all the “three deities” earlier, and had determined the glory and greatness of Lord Vishnu and his powers.

Our Sri Mahaprabhuji says here, that if getting

related to our Lord does not have the capacity, such as this, then how can the "Tamasik" and "Rajasik" persons, through the path of Bhakthi, attain "relationship" with our Lord and become "Satwik" in nature, and also attain union with our Lord? The purport is, that our Lord has this capacity to attract His devotees into His divine bliss and "Paramaananda"! (Highest bliss).

A doubt arises here. It is well known in the scriptures, that the "Jeevas" who are "deserving" to attain liberation have to become "Satwik". Hence these "Jeevas" can become "Satwik". But his "Brahmaasthra" is "inanimate", and is controlled by a "celestial deity". It gets the "authority" through the sacred chanting only (Manthras). How come this "Brahmaasthra" became the "brilliance of Lord Vishnu" and got peaceful also? If it had become "peaceful" like this, then, even the "Brahmaasthra" aimed by our Lord, in the war, would become useless i.e. not achieve their aimed goal? Hence, it is not right to say, that this "Brahmaasthra" became peaceful having got merged itself into the "brilliance of Lord Vishnu"! Given this situation, the protection of the Pandavaas along with Parikshit is indeed a "great wonder" (which can happen only through the grace of our Lord). With a view to remove this doubt once and for all, it is said, through the next verse.....

मा मंस्था होतदाश्चर्यं सर्वाश्चर्यमयेऽच्युते।

य इदं मायया देव्या सृजत्यवति हन्त्यजः॥१५॥

**VERSE 15 Meaning:** "Our Lord has, through His omnipotent power of "Mava", created this Universe, is protecting it and will also destroy it! Our Lord has no "decline" in His powers, at any time. He is "supernatu-

ral" at all times. It is He, who has become all these "objects and materials". He is the highest "wonder of all wonders"! Hence, no one should regard this as a "wonderful" event! (As everything about our Lord is "wonderful".)

**श्रीसुबोधिनीः** मा मंस्था इति। एतदाश्चर्यं मा मंस्थाः। कर्तुमकर्तुमन्यथा कर्तुं समर्थत्वात्। न हि दृष्टान्तव्याप्त्यादिना भगवति पदार्थनिर्णयः कर्तुं शक्यये। अलौकिकास्तु ये भावा न तांस्तर्केण योजयेदि" ति वाक्यात्। किञ्च। **सर्वाश्चर्यमये**। विरुद्धसर्वधर्माणामाश्रये भगवति अलौकिकसर्वपदार्थमये किमाश्चर्यम्? न ह्येतदन्यस्योच्यते। किञ्च। **च्युतिरहितः**। स्वयमात्मन एवाऽऽत्मानं सर्वच्युतं करोति। तत्र किमेतदाश्चर्यमित्यर्थः। किञ्च। माया नाम काचिच्छक्तिः पूर्वं निरूपिता। सा च देवतामयी स्वरूपभूता। तया किल विश्वं सृजति अवति हन्ति च। एकं वस्त्वसहायमेकस्यैवाऽनेकभावं सम्पादयतीत्यर्थः। किञ्च। अज एव स्वयं जायते। विरुद्धधर्मसम्बन्धेऽपि न पूर्वधर्मनिवृत्तिः॥१५॥

एवं भगवता सर्वे रक्षिताः। तत्र कुन्त्यादीनामेवं भ्रम उत्पन्नो वयं सर्वे विषयार्थं रक्षिता इति। तथा सति व्यर्थं रक्षणमिति मत्वा भक्त्युपयोगार्थमेतद्भवत्विति प्रार्थयितुं भगवन्तं स्तोतुमुपक्रमत इत्याह—

**SRI SUBODHINI:** We should not regard this as being "wonderful". BECAUSE OUR LORD IS CAPABLE OF DOING, NOT DOING AND DOING DIFFERENTLY AT ALL TIMES! We cannot gauge and determine the true nature of our Lord through worldly examples such as, "there will be fire, where there is smoke"! Such ways are powerless to determine our Lord's true glory and greatness. It is said correctly that, "Supernatural objects should not be explained or understood through the process of logical reasoning". It will be futile indeed to do this. OUR LORD IS THE WONDER OF ALL WONDERS! He has the "opposing



virtues" in Him (VIRUDHA DHARMA). All the "super-natural" objects/materials are in Him. He has also become all the materials and objects! What other "wonder" is there to be seen in Him, when everything about our Lord is wonderful! Hence, it is said, that EVERYTHING IS POSSIBLE FOR OUR LORD! HE HAS NO "DECLINE" IN HIM AT ANY TIME! (ACHYUTA). IN FACT, HE "LIMITS" HIMSELF BY BECOMING ALL THESE FORMS AND NAMES! IS THERE ANYTHING, THEN, TO BE WONDERED AT, WHEN IT IS HE, WHO HAS BECOME EVERYTHING!

Our Lord has His power of "Maya" which has been described earlier. This Mayik power is celestial (divine) and has emerged from our Lord Himself. Through this power only, our Lord creates this Universe, protects it and destroys the same eventually. ONE OBJECT, WITHOUT ANY HELP, MAKES THIS ONE INTO MANY! OUR LORD ALSO, WHO IS BIRTHLESS, TAKES HIS "BIRTH" AND BECOMES THE "MANY"! In spite of being like this i.e. "birthless", Lord takes "births"! Our Lord does not lose His status as the "UNBORN AND BIRTHLESS"! He continues to be as "He is" for ever!

In this way, our Lord protected everyone. At this time, Mother Kunti and others got the "delusion", that they were all protected for the sake of "continuing to enjoy" in this world, all material objects and pleasures. i.e. the Lord had done all this for the sake of their enjoyment! With a view to ward off this thought, as useless, and with a view to instill faith, that their "lives" were protected for the sake of furthering the progress of their "Bhakthi" towards our Lord, Kunti began to pray and render her

“praise”. The beginning of this “prayer” is explained through the following verse.

ब्रह्मतेजोविनिर्मुक्तैरात्मजैः सह कृष्णया।

प्रयाणाभिमुखं कृष्णमिदमाह पृथा सती॥१६॥

**VERSE 16 Meaning:** “Mother Kunti, who was present there along with Draupadi, and who had witnessed the protection of her sons Yushishtira and others from the scourge of ‘Brahmaasthra”, now told the following words to our Lord Sri Krishna, who was about to start His journey!”

श्रीसुबोधिनीः ब्रह्मतेजोविनिर्मुक्तैरिति। स्वभगिनीं तु स्वयमेव कृतार्थीकरिष्यति। उत्तरां च। अतो द्रौपद्या सह पुत्रैश्च सह प्रयाणाभिमुखमर्द्धं कार्यं कृत्वा गच्छन्तं वक्ष्यमाणमाह। तत्र हेतुः—सतीति। सतामयं धर्मो यद्भक्त्यर्थमेव सर्वं जीवनादि॥१६॥

स्वरूपगुणलीलादिदुष्टदुर्जत्वलक्षणैः। जन्मकारणनिर्द्धार-  
फलदैर्न्यनिजार्थनैः। हृषीकेशं पृथाऽस्तौषीन्नमस्कारपुरस्सरम्।  
सम्बन्धात्कृतहेलाऽज्ञा स्वरूपाप्त्यै भवच्छिदम्। तत्र स्वरूपमाह त्रिभिः—

**SRI SUBODHINI:** Our Lord had thus made His sister Subhadra and Uttara fulfilled by His own efforts. But it appears, that some more “tasks” remained to be fulfilled. Mother Kunti, who was there along with Draupadi, began to speak to our Lord, who had prepared Himself to embark on His return journey. Kunti was a chaste devotee of our Lord. IT IS THE DUTY OF BHAKTHAS, THAT THEY SPEND THEIR ENTIRE LIFE IN DOING BHAKTHI TO OUR LORD! Now mother Kunti rendered her “praise” through the following words.

As mother Kunti was related to our Lord, she did have the “knowledge” of “ignoring” (or treating Him

lightly) Him, in her mind. But, she wanted to give up this “wrong” attitude. She desired also to attain her divine nature, and she now prostrated to our Lord, who is the deliverer from the bondage of this “Samsaara”! She praised our Lord which is indicative of our Lord’s: (1) Divine self (Swaroopa). (2) Qualities. (3) His Leelas. (4) How the Lord cannot be known by evil and wicked persons. (5) The determination of the reason for His incarnations. (6) The result of His worship. (7) Her own “pitiable” nature and (8) exhibition of her own desires.

Through the next 3 verses, our Lord’s “divine self and status” (Swaroopa) is described.

कुन्त्युवाच—

नमस्ये पुरुषं त्वाऽऽद्यमीश्वरं प्रकृतेः परम्।

अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम्॥१७॥

मायाजवनिकाच्छत्रमज्ञाऽधोक्षजमव्ययम्।

न लक्ष्यसे मूढदृशा नटो नाट्यधरो यथा॥१८॥

तथा परमहंसानां मुनीनाममलात्मनाम्।

भक्तियोगविधानार्थं कथं पश्येम हि स्त्रियः॥१९॥

**VERSES 17, 18 and 19 Meaning:** “Mother Kunti said, “The ignorant persons are unable to understand your glory Oh Lord!; as You are the primordial “Purusha”, (Lord) who is beyond “nature” (Prakruti); You are the Lord of the Universe (Ishwara); You are covered by the “curtain” of your own power of Maya (illusion). Due to this “covering”, though You are present, both in the “inner and outside” of all beings, You are not “discernible” to anyone, as You are beyond the “senses”; You are imperishable, and like an “actor” who is “acting”

always, but ignorant persons are unable to understand you as the real “actor” or your divine self either; I am prostrating to You, unable to understand You. I am totally ignorant about your greatness and glory!

How can we, the ladies, ever hope to understand You, who has taken this incarnation with a view to establish the “Yoga of Bhakthi” in the hearts of the pure minded “Paramahamsa” Mahaatmas!” (17, 18 and 19).

**श्रीसुबोधिनीः नमस्य इति। त्वा त्वाम्।**  
 भ्रात्रेयनमस्कारस्याऽनुचितत्वमाशङ्क्य स्वरूपमाह— **पुरुषमिति** नवभिर्विशेषणैः।  
 एतादृशस्य ममाऽऽत्मत्वाद्भेदबोधकनमस्कारानौचित्यमाशङ्क्याऽऽह— **अज्ञेति**  
 एवमज्ञा त्वामात्मत्वेन ज्ञातुमेव नमामीत्यर्थः। दृश्यमानापेक्षयाऽनुचितत्वे शङ्किते  
 परमार्थकथनानुपपत्तिमाशङ्क्य दृश्यमानं परमानन्दरूपं वदन्ती नमस्यतीति  
 भावः। आद्य मूलभूतम्। बिम्बमिति यावत्। जडव्युदासार्थम्—**पुरुषमिति।**  
 जीव्युदासार्थम् — **आद्यमिति।** एतादृशस्य सर्वकारणत्वात्पितृरूपत्वमुक्तम्।  
 स्वाभीष्टसिद्ध्यर्थं रूपद्वयमाह—**ईश्वरं प्रकृतेः परमिति। ईश्वरमिति**  
 बहिःफलदातृत्वम्। **प्रकृतेः परमित्यन्तःफलदातृत्वम्।** एतादृशस्य सबजनीनत्वे  
 सर्वमुक्तिप्रसङ्गो वेदानां वैयर्थ्यं च स्यादिति तदर्थमाह—**अलक्ष्यं**  
**सर्वभूतानामिति।** प्रत्यक्षतो न दृश्यते एव। कार्यद्वाराऽपि लक्षितुं न शक्यते।  
 कार्यकारणयोरेकत्र क्वाऽप्यनुपलभ्यात्। अत एव **सर्वभूतानां** ब्रह्मादीनामपि।  
 अः कृष्णस्तेन वा लक्ष्यत इति स्वप्रकाशम्। गुरुणा वा लक्ष्यत इति।  
 “**आचार्यवान् पुरुषो वेदे**”ति श्रुतेः। ततश्च न वेदवैयर्थ्यं न वा  
 सर्वमुक्तिरित्यर्थः। वस्तुत एवाऽयं दुर्ज्ञेयो न साधनान्तराभावादिति। “**यस्माऽमतं**  
**तस्य मतं मतं यस्य न वेद सः।** अविज्ञातं विजानतां  
 विज्ञातमविजानतामिति श्रुतेः। ‘यस्य ब्रह्म च क्षत्रं च उभे भवत  
 ओदनः। मृत्युर्यस्योपसेचनं क इत्था वेद यत्र स’ इति च। तस्मादुर्ज्ञेय  
 एव भगवान्। किं तज्ज्ञानप्रार्थनयेति। तत्राऽऽह—  
 “**सर्वभूतानामन्तर्बहिरवस्थितमिति।** भगवान् सर्वत्र वर्तते। ज्ञानं च तस्य

सुलभम्। ज्ञापक एव दुर्लभः। सववस्तुति वस्तुस्वरूपत्वात्। अज्ञत्वकथनं तु विरुद्धधर्मबोधाय। तस्मात्सर्वत्र विद्यमानत्वाद्भगवज्ज्ञानं सुलभमिति। ननु तथा सति कथं न सर्वैः प्रत्यक्षीक्रियते, घटादिवत्? तत्राऽऽह—**मायाजवनिकाच्छन्नमिति।** मायैव जवनिका तिरस्करिणी। अन्तःपट इत्यर्थः। तथा आच्छन्नम्। सर्ववस्तुनि वस्तुस्वरूपत्वेऽपि मायायाऽन्यथाभासमानत्वान्न प्रत्यक्षीक्रियते इत्यर्थः। अत एव ममाऽपि बहिर्मुखत्वान्न ज्ञानमित्यज्ञा। ननु न सर्वैः सर्वत्र भ्रान्तः किन्तु क्वचिदेव कश्चित्। दोषसहकृतेन्द्रियजन्यत्वाद्भ्रमस्या। अतः कदाचिन्निदुष्टैरिन्द्रियैर्घटवद्गृह्येतेति चेत्? तत्राऽऽह—**अधोक्षजमिति।** अधः अक्षजं ज्ञानं यस्मात्। इन्द्रियजन्यं ज्ञानं भगवन्तं न विषयीकरोति। “**पराञ्चि खानि व्यतृणत्स्वयम्भूस्तस्मात्पराङ् पश्यति नाऽन्तरात्मन्।** कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन्नि”ति श्रुतेः। अतो वस्तुस्वरूपत्वेऽपि नेन्द्रियप्रत्यक्षत्वं भगवतः। ननु सर्ववस्तुनि वस्तुस्वरूपत्वमनुपपन्नम्। सर्ववस्तूनां नाशप्रतियोगित्वात्। कारणत्वेऽपि कारणत्वं गच्छेत्। आधारत्वेऽप्याधारत्वम्। आधेयत्वेऽप्याधेयत्वमिति। अतो धर्मरूपेण धर्मिरूपेण वा व्ययसम्भवात्कथं ब्रह्मत्वम्? अत आह—**अव्ययमिति।** सर्वरूपत्वेऽपि न विनाशित्वम्। विरुद्धसवधर्माश्रयत्वेनोक्तत्वात्। तस्मान्निर्दुष्टपूर्णगुणविग्रहं त्वां नमस्य इति। ननु तादृश एव स एवाऽहं चेदवतीर्णस्तदा। **सर्वप्रत्यक्षं मां कथं न जानीयुः?** धर्माणामपि स्वप्रकाशत्वात्। तत्राऽऽह—**न लक्ष्यस इति** मूढदृशा न लक्ष्यसे। ननु प्रत्यक्षः कथं न लक्ष्यसे? तत्राऽऽह—**नटो नाट्यधरो यथेति।** यथा नटः स्त्रीरूपं प्रकटयन्बहिर्मुखैर्न ज्ञायते पुरुष इति तथा नरभावं प्रकटयन्नाविर्भूतो भगवान्भगवत्त्वेन न ज्ञायत इत्यर्थः। नन्वाविर्भावान्यथानुपपत्त्या सर्वेषां ज्ञापनार्थमेवाऽऽविर्भूत इति कथमुच्यते न ज्ञायस इति। न हि भगवान् वञ्चनार्थमाविर्भूतो रसजननाय वेत्याशङ्क्याऽऽह—**तथा परमहंसानामिति।** भगवान् भक्तियोगार्थमाविर्भूतो वेदानृषीश्चाऽवतार्य्य तैः ससाधने ज्ञाने उत्पन्ने यदग्रिमं कार्यं तदर्थमवतीर्णः। तत्र ज्ञाने संन्यासोऽङ्गम्। अन्तःकरणशोधकत्वात्। “**संन्यासयोगाद्यतयः शुद्धसत्त्वा**” इति श्रुतेः। अन्नादेर्दोषाजननाच्च। तदनु मननमङ्गम्। श्रवणस्य पूर्वमेव निष्पन्नत्वात्। तदनु निदिध्यासनयुक्तानां च।

निदिध्यासनं हि चित्तैकाग्र्यम्। तत्र भगवन्निर्धारो वा। तत्राऽन्तरङ्गमङ्गं  
 शुद्धान्तकरणम्। तेषां ज्ञानाधिकारिणां जातज्ञानानां वा भक्तियोगव्यतिरेकेण  
 भगवज्ज्ञानं सायुज्यं वा न भवतीति तथा अवतीर्णमित्यर्थः। हंसास्तु  
 विविक्तज्ञानवन्तः। केवलमात्मानमेव ये पश्यन्ति ते परमहंसाः। यद्यपि सर्वे  
 नृत्यं पश्यन्ति तथापि रसिकानामेव रसोत्पत्तिः। न हि नृपुंसकानां स्त्रीणां वा  
 स्त्रीरूपेण नृत्ये क्रियमाणे शृङ्गाररस उत्पद्यते। प्रत्युत स्वसमानधर्माविष्कारं  
 कृत्वा विडम्बयतीति खेद उत्पद्यते। तथा साधारणस्त्रीपुरुषाणां दैत्यांशानां च  
 न रसो न ज्ञानं न वा भक्तिरिति। तद्वञ्चचनार्थं नटवल्लीलां करोतीति स्त्रियो  
 वयं कथं जानीमः। प्रत्युत लज्जाकामाद्यस्मद्दोषहेतुरूपप्राक्कट्यादोषयुक्ताः  
 परं भविष्याम इत्यर्थः॥१७॥१८॥१९॥

एवं स्वरूपमुक्त्वा गुणान् वदन्ती सर्वसम्बन्धेन नमस्यति—

**SRI SUBODHINI:** Mother Kunti is saying, “Oh Lord! I am prostrating to You! Please do not tell me Oh Lord! that You are my brother’s son, and I should not prostrate to You, as it is not appropriate to do so!” Mother Kunti now says, that her “prostrations” were due and proper, and for this sake, she gives the description of our Lord’s divine nature and self, by identifying nine special features.

(1) Oh Lord! You live in the “body” (Pura) of everyone and hence You are the “primordial Purusha” (Lord). (2). You are the “Aadhya” — the “first one”. (3). Due to this, You are “Ishwara” — the Lord of the Universe. (4). You are beyond the “Prakruti” (nature). (5). You are not seeable by every being, as You do not manifest yourself before everyone! (6). You are present, both in the “inside” and “outside” of every “being”! (7). You are covered with the “curtain” of your own power of “Maya”. (8). You are beyond the “senses” and (9) “imperishable Aatma” (no decline at all).



Mother Kunti described our Lord in the above manner. "Though, Oh Lord! You are like this, You are also my "Aatma". Hence, I am supposed to do "prostrations" to You — as by doing "prostrations", I will regard You as different from me (though You are my own "Aatma"). But, I have not realized You, as my own "Aatma", with a view to pray to You, so that I can attain the knowledge of You, Oh Lord! as my own "Aatma", I am offering my "prostrations" to You."

Through her "family" ties with our Lord, Kunti is our Lord's "aunt", and our Lord is her brother's son! Due to this "relationship", from the "worldly" point of view, offering of "prostrations" on the part of Kunti was not appropriate. We cannot justify this "prostrations" either, from the point of view of our Lord being the "Lord of the Universe and the ultimate truth" (Parmarth), as Kunti was not having the "Darsan" of our Lord, as the ultimate truth!

Mother Kunti therefore, now says, that the holy form of our Lord is the "divine form of the highest bliss" (Paramaanandaroopta), which she is seeing "before" her, and she offered "prostrations" to this divine form.

"Oh Lord! You are the primordial Lord and the root-cause and basis of everything — as everything has got originated from You! In other words, everyone is your own "reflection" only (i.e. your own "form" only). Like a "reflection" is only belonging to the "original form", this entire "Universe" is your own "form" only!

Though, in different schools of thought, the primordial "nature" (Prakruti) and "Aakaasa" (space) have been thought of as the "primordial factors" (Aadhya), here, Kunti says, that this is not the reference made by her,

as she has specifically referred to our Lord only as the "primordial person" (Purusha). Gross matter and other objects cannot be called as the "Purusha" (Lord).

A doubt arises here. Was mother Kunti referring to the "Jeeva", (soul) who lives in the "bodies"? Not at all — as she has called our Lord as "Aadhyam" — "THE FIRST ONE; moreover the 'Jeeva' can never be the root-cause and basis of this Universe, i.e. the primordial Purusha! OUR LORD ONLY IS THE ROOT-CAUSE AND BASIS FOR EVERYTHING! Due to this, Kunti has called our Lord as the "father" of everyone! (PITRUROOPA).

Mother Kunti, for the fulfillment of her own prayer, is speaking of our Lord's "two" forms viz. (1) Ishwara - the Lord of the Universe and (2) Beyond "Prakruti" (beyond nature). "Oh Lord! You are the Lord of the Universe and also beyond "nature"! You give the "results and benefits" in the "outside", as You are endowed with the 6 types of "opulences" (Aishwaryam). As You are beyond the "nature" (Prakruti). You are the Lord, who gives the "end result" for everyone! When Oh Lord! Everyone is able to realize You, as described, then all of them will get "liberation"!"

Will it be, that the "actions" prescribed in the Vedas will be "wasted", when everyone is able to get "liberation" on realizing our Lord as described above? On this, Kunti says that, "This Lord is not seeable by everyone, as He does not manifest before everyone". Only when He gives this type of "actual Darsan" to everyone, all "beings" will get liberation also! But neither everyone can get this "actual Darsan" of our Lord, nor they attain "liberation"! In this way, the Vedic

traditions are fully protected, and their value does not diminish at any time!

No one can decipher or gauge the glory of our Lord from seeing His creation — the Universe! Because the “task” (Kaaryam) of this “Universe”, and the “cause” (Kaaran) thereof viz. our Lord (Brahman) are not seen “together” — like we are able to see fire with smoke! Due to this, even for Lord Brahma and other celestial deities also, our Lord is “unseeable”!

The word “Alakshyam” (unseen) also means this. The syllable “Aa” indicates our Lord Sri Krishna i.e. this word would mean, that OUR LORD CAN BE REALIZED ONLY THROUGH HIM! NO ONE CAN REALIZE HIM THROUGH ANOTHER PERSON! The purport of this is, that OUR LORD IS LIKE THE “SUN”, SELF-BRILLIANT (SWAYAM PRAKAASA) AND IS NOT “BRILLIANT”, DUE TO ANY OUTSIDE REASON!

If the syllable “Aa” of the word “Alakshyam” is given the meaning of “Guru” (teacher), then the meaning becomes that “OUR LORD CAN BE REALIZED THROUGH ONE’S GURU” (As it has been said in the Vedas, “Let the disciple understand this knowledge from his Guru — (AACHARYAWAN PURUSHA VEDA). In fact, the Lord only originates the Guru, who enables the disciple to realize the Lord!; alternately only he, who has a Guru can attain “liberation”. The Guru will teach the disciple through the Vedic knowledge. In this way, the Vedas will not be rendered as “useless” and neither everyone will get “liberation”.

Alternately, here the purport of this is also, that the “Vedas are the forms of our Lord Sri Narayana” (VEDO

NARAYANA SAAKSHAT). Knowing our Lord, through the Vedas is equal to “self enlightenment”! In this way also, the knowledge of the Vedas is required.

A doubt arises here. It is not, that our Lord is “unrealizable or unknowable” due to the “non-availability” of the proper way and path to reach Him. In reality, our Lord is “unknowable” in every way, and it is a “waste” to pray for “knowing” Him! Refuting this, Kunti says, “OUR LORD IS PRESENT, BOTH IN THE “INSIDE” AND “OUTSIDE” OF EVERY “BEING”. HE IS PRESENT EVERYWHERE, AND THIS KNOWLEDGE IS EASY FOR EVERYONE TO ATTAIN! But there is a problem. The Mahaatmas, who are able to “explain” our Lord are rare! Why? IT IS OUR LORD, WHO HAS BECOME ALL THE MATERIALS – OF THE FORM OF THE OBJECT ITSELF! THOUGH KNOWLEDGE ABOUT HIM IS EASY TO ATTAIN, YET, IT IS NOT EASY TO REALIZE HIM! BECAUSE, OUR LORD HAS THE “OPPOSITE QUALITIES” EXISTING IN HIM, SIMULTANEOUSLY! BUT, AS HE IS PRESENT EVERYWHERE, IT IS REALLY EASY FOR HIM TO BE REALIZED.

A doubt arises now. Why is it, that when He is present everywhere, everyone cannot “see” Him, as one can see a “pot” or any other object? Answering this, Kunti says that “OUR LORD HAS COVERED HIMSELF WITH A “CURTAIN” OF HIS OWN POWER OF “MAYA” (ILLUSION). In other words, He, our Lord is the “material” (Vastu) in all “materials” – but due to His own power of “illusion”, everyone sees Him as different i.e. as the “material” only! In this way, He is not “seeable” (Pratyaksha).

Mother Kunti says, "Oh Lord! I am also surrounded by your power of "Maya" and have become "externally oriented" ("Bahirmukha") i.e. not remembering You at all! Due to this, Oh Lord! I have no "knowledge" about You and your glory! (Ajnana).

A doubt arises here. How come everyone is under this "delusion" created by our Lord's "Maya" power? Some, at least, may be out of the control of this "all pervasive Maya" power of our Lord? This is answered by telling that THIS DELUSION IS CAUSED BY THE "SENSES", WHICH ARE TOTALLY AFFECTED BY "BLEMISH". HENCE, CAN PURIFIED AND "SATWIK" SENSES REALIZE THE LORD AND UNDERSTAND HIM? The answer is given that THE SENSES, HOWEVER PURIFIED OR "SATWIK", CAN NEVER REALIZE OUR LORD. OUR LORD IS "ADHOKSHAJA" I.E. THE LORD IS BEYOND THE "KNOWLEDGE" OF THE SENSES! As it has been said in the Upanishad that, "No one is able to see this "Aatman" except by those rare courageous persons, who have the Darsan of the "Aatma" indwelling in them, by the turning back of their eyes, with a very eager desire to attain immortality." (KASCHIT DHEERAHA PRATHYAGAATMAANAMAIAKSHAD AAVRUTHA CHAKSHU AMRUTATWAMICHAT). Due to this, though it is our Lord, who has become all these "materials and objects", it is impossible for the "senses" to have His "Darsan".

Another doubt arises here. How can the Lord become these "materials and objects", when they are all "perishable" by nature, and our Lord is "imperishable"? Along with the acceptance of the destruction of the objects, we have to accept the destruction of the "Lord"

also! BUT OUR LORD IS IMPERISHABLE, AND HE CAN NEVER BE DESTROYED! Due to this reason, it is wrong to think, that it is our Lord, who has become these “materials and objects”? If we were to regard our Lord as the “cause”, for the origination of these “materials and objects,” then we may have to concede also that, being the “cause”, He also will get destroyed, when the “material” gets destroyed (i.e. due to this “relationship” with the “material” as “its cause”). In both of these ways viz. “as the basis” (Aadharatwam) and “as the object” (Aadheyatwam), there is bound to be the “destruction” of “Brahman” either as a “quality” of the object (i.e. originator – basis) or as the “object” itself! Due to this, how can we regard all this as “Brahman”, as everything is perishable? Answering this, it is said, that OUR LORD IS “AVYAYA” I.E. OUR LORD HAS BECOME ALL THESE “FORMS AND NAMES”, AND THERE IS NO DESTRUCTION FOR HIM! TO BE “PERISHABLE” AND ALSO BECOME “ALL FORMS” ARE CONTRADICTORY TO EACH OTHER! But our Lord has in Him, the “opposing qualities” (Virudha Dharma) and due to this, EVERYTHING IS POSSIBLE AND APPROPRIATE “FOR HIM” AND “IN HIM”! Hence, mother Kunti says, “I am prostrating to You, Oh Lord! who is full of auspicious blemish-free total virtuous qualities and holy personage!”

If the Lord were to say that, “I have now taken this incarnation, as I am “really” as I am, with My “root-cause” divine form (Moolaroopa) i.e. total and full manifestation and in this way, I am present everywhere! Why is it, even though I am present everywhere, that the “beings” are not able to realize and know Me?



Moreover, as I am "self-brilliant", My virtues and qualities also are "self-evident and brilliant"! Even then, why are the "beings" not able to understand Me, along with My qualities and virtues? (Dharma and Dharmi). On this query of our Lord, mother Kunti says that "BEINGS WITH A FOOLISH "VISION" ARE NOT ABLE TO SEE OUR LORD!" If the Lord were to retort back, "Oh Kunti! I am present before everyone actually. Even then, why the "beings" are not able to know Me, in reality i.e. have the total understanding about Me? (As the supreme Lord of the Universe). For this "retort" of our Lord, mother Kunti says that, "Like an actor puts on the form of a "lady", and those, who are not aware of the "real person" regard this "actor" as a "lady" only! (NATO NAATYADHRO YATHA). They do not regard him as a "male", as the "acting" is totally exact and proper! IN THE SAME WAY, OH LORD! YOU HAVE NOW INCARNATED IN A HUMAN FORM. BUT PEOPLE ARE NOT ABLE TO KNOW YOU, AS THE LORD OF THE UNIVERSE ITSELF! The purport of this is that NO ONE IS ABLE TO KNOW, THAT IT IS OUR LORD OF THE UNIVERSE HIMSELF, WHO HAS TAKEN THIS INCARNATION!

The fact is, that our Lord has taken this "incarnation", only with a view to make everyone realize His divine self and nature (Swaroop). Otherwise, His "incarnation" becomes a "waste", if the "beings" (Jeevas) are unable to realize the divinity of our Lord! Thus, it is very clear, that our Lord is eager to make everyone realize His divine self and that is why, He has taken this incarnation. If this is so, why is it told, that "like an actor" has hidden his true self, the Lord has also done the same, and due to this, the "knowledge" about

His divine self and nature does not arise at all, in the minds of the "Jeevas"? If the Lord had not taken on this role as an "actor", then it would have become "easy" to know about Him quickly! When a doubt arises like this, mother Kunti solves this doubt by saying, that OUR LORD, WHO HAS MANIFESTED FOR THE SAKE OF PROGRESSING THE PATH OF BHAKTHI, AT FIRST, MANIFESTS THE "VEDAS" AND THE "SAGES" (RISHI). THEN HE CAUSED THE ORIGINATION, THROUGH THEM, THE TWIN FACTORS OF "THE SPIRITUAL PATH" (SAADHAN) AND ALSO "THE KNOWLEDGE" THEREOF (JNANA). THEN, WITH A VIEW TO COMPLETE THE "TASKS", OUR LORD HIMSELF TAKES HIS "INCARNATION". In the "knowledge", which would get originated through the "Vedas and the sages", the factor of "total renunciation" (Sannyasa) is a vital "part" as this renunciation only purifies the "inner mind" totally! This has been clearly stated in the Vedas, "ONLY THROUGH THE YOGA OF "SANNYAASA" DEVOTEES BECOME OF THE QUALITY OF PURE SATWA". (Sannyasayogadhyatayaha Suddhasatwaha). When the devotee has attained this "exalted high status", then he is not affected by any type of "blemish" e.g. those caused by food etc. After the purification of the inner mind, the devotee automatically takes to "contemplation", as "listening" has been completed already, and these devotees crossover to the next stage. They become the "Paramahamsas" after getting fully established in their mind united with our Lord (Nidhidhyaasan) Through uninterrupted "contemplation" (Manan) these devotees attain "one pointed devotion (exclusive) to our Lord. it is absolutely necessary to have this "pure inner mind" for these "Paramahamsa" Mahaatmas. WITHOUT

"BHAKTHI", TRUE AND TOTAL KNOWLEDGE ABOUT OUR LORD IS "IMPOSSIBLE"! NEITHER CAN ANYONE ATTAIN THE "LIBERATION" OF "UNION WITH OUR LORD" (SĀYUJYAM). HENCE, ONLY WITH A VIEW TO MANIFEST THIS "YOGA OF BHAKTHI", OUR LORD, OUT OF HIS LOVE TO HIS CREATED UNIVERSE, HAS TAKEN THIS "INCARNATION"!

The word "Hamsa" (swan) seen in the word "Paramahamsa", indicates the unique capacity of the "swan" to separate "milk" from "water mixed with milk"! In the same way, these "Paramahamsa" Mahataamas are also blessed with the virtue of "discrimination", (Viveka) that they are able to understand every "object" and its nature clearly i.e. with due discrimination. THOSE DEVOTEES OF OUR LORD ARE CALLED AS "PARAMAHAMSAAS", WHO HAVE THE "DARSAN OF THE AATMA" ONLY IN THIS UNIVERSE! (i.e. THEY SEE THE "UNIVERSE" AS "AATMA" ONLY). Here, an example is given by mother Kunti. Like people witness a dance performance of a dancer (actor) who "acts" different roles and only those, who have an "appreciative heart of love" are able to attain joy and bliss from such a performance. No eunuch or a lady can get this "love" after witnessing the "dancing" of a "man dressed up as a woman"! On the contrary, they feel hurt, that it is they, who have been thus insulted by such "imitation"!

In the same way, our Lord with a view to deprive bliss and joy to ordinary people and others of a "demoniac" nature, enacts His Leelas like the "actor" (Nata) referred to as above! When this is the actual

situation, mother Kunti is asking the question, "How can we, ordinary ladies ever hope to understand your glory, Oh Lord!? In fact, on witnessing your incarnation and its "beauty", we, the ladies get affected by contrary emotions of "desire" (Kaama) and other "blemish"! When we are affected with this type of "blemish", how can we ever hope to understand your real divine glory and "Mahaatmyam"?

After describing our Lord's "divine self and nature" (Swaroopa) in this way, Kunti while describing our Lord's "great auspicious virtues", prostrates to our Lord Sri Krishna, while expressing her "relationship" with our Lord — as per the next verse.

कृष्णाय वासुदेवाय देवकीनन्दाय च।

नन्दगोपकुमाराय गोविन्दाय नमोनमः॥२०॥

**VERSE 20 Meaning:** "Oh Lord! I am prostrating to You, again and again! You are hailed as Sri Krishna! Sri Vaasudeva, Devaki Nandan (son of mother Devaki), Nandagopakumaara! (son of Nandagopa) and Govinda and several other holy names!"

श्रीसुबोधिनीः कृष्णायेति। नाम्ना भ्रातृपुत्रत्वम्। यान्येवाऽनमस्करणीयानि रूपाणि तान्येव भगवान् स्वोद्धारार्थं स्वस्य सर्वसम्बन्धान् पुरस्कृत्याऽवतीर्ण इति ज्ञाते नमस्करणीयानि भवन्ति। यथा महतः प्रक्षीणदशायां सेवकत्वेन लज्जया नमस्कारं करोति लोकः। न तु सेवकं मन्यते। कृष्णायेति वा मूलरूपस्याऽनुवादः। मूलमनूद्य हि सम्बन्धनिरूपणे नमस्करणीयो भवति। वासुदेवायेति भ्रातृपुत्रत्वम्। भ्रातृनिरूपणेन भ्रातरं मोचयन् तद्भगिनीमपि मोचयेदिति। तथा देवकीनन्दायेति देवकीं मोचयन् तन्नान्दरमपि मोचयेदिति। चकारात्पितृभामकं मोचयन् तत्पत्नीमपि मोचयेदिति। पाण्डवप्रियायेति नमस्करणीयं रूपम्। तथा दूरसम्बन्धेऽपि मोचयेदिति वसुदेवमित्रसम्बन्धमाह—नन्दगोपकुमारायेति। कुमारः पालकपुत्रः। स्कान्दे

तथोपलब्धेः। गोपसम्बन्धेनाऽपि मोचयेदिति गोपपदम्। सन्मार्गवर्तिनां सर्वेषामेव सर्वाभीष्टप्रद इति गवामिन्द्राया। “इन्द्रं नस्त्वाऽभिषेक्ष्याम” इति वचनात्। गोविन्दायेति। निगमादस्य पदस्य सिद्धिः। निगमनिरुक्तव्याकरणैस्त्रेधा पदसिद्धिः। “गोविन्द इति चाऽभ्यधादि”ति निगमस्थानीयम्। वसतीवरीवत्। नमनद्विरुक्तिरादरात्। अनेन सम्बन्धमोचकत्वं गुणोऽप्युक्तः॥२०॥

गुणान्तरमाह—

**SRI SUBODHINI:** By calling our Lord as “Krishna”, mother Kunti is indicating that our Lord is her brother’s “son”. The “relationships” mentioned by Kunti, with our Lord, in this verse, do not make it “mandatory” for Kunti to do “repeated prostrations” (as one would do to an elderly person) to our Lord.

In this verse, our Lord is hailed as her “brother’s son”. But in reality, our Lord takes His incarnation with a view to redeem His devotees only, and for this sake He “keeps” all types of “relationships”! When a “Jeeva” gets this “knowledge” (Jnana), then, the Lord becomes “worthy” of being “prostrated” to (Namaskaraneeya) as referred to in this verse. When a “Jeeva” is “ignorant” (Ajnana), our Lord does not become “worthy” of being “prostrated” to. An example is given here by our Sri Mahaprabhuji. Take the example of a person, who was once great and mighty, and has now become poor and lowly. The servant of this person will continue to “honour and respect” this master, even though the master has become poor! —But he will give this “respect” out of bashfulness! But, the servant will no longer consider himself as a “servant”. This is the same situation, when our Lord takes an “incarnation”, although He is the “root-cause-basis” for this vast creation! When the Lord has taken this “incarnation”, ignorant persons, not

knowing the glory of our Lord, consider Him only as a “mere human being” and not regard themselves as the “servant” of this “incarnated” Lord of the Universe (just like the “master”, who has become “poor” is treated by the former servant). But they may offer “prostrations”, due to their previous association and habit!

Here, the holy name of “Vaasudeva” indicates the predominant “Satwik” quality of our Lord in the manifested form! But, having these “qualities” (Sagunas), the “manifested” Lord cannot be the real form and of nature of the “root-cause-basis” form (Moolaroopa) of our Lord! This sort of “unwelcome thought” in the mind of mother Kunti has now made her to declare the true “root-cause-basis” nature of our Lord. In other words, our Lord is not a mere “manifestation” only, but His is the “root-cause-basis” for this Universe.

After specifically telling about the glorious and the ultimate “root-cause-basis” form of our Lord, Kunti explains the different types of “relationships”, which she enjoys with our Lord! Due to this, she says, that the Lord is “worthy” of repeated prostrations — as the “root-cause-basis” (Moolaroopa) of our Lord is always “worthy” of prostrations!

By calling our Lord as “Devaki Nandan” (son of mother Devaki), Kunti is telling, that our Lord had removed all the sorrows of Devaki. “In the same way, my sorrows also will be destroyed by our Lord”!

The syllable “Cha” (and) used in this has verse indicated her own husband “Paandu”, whose sorrows were also redeemed by our Lord, and she prays to our



Lord to remove her own sorrows also, as the Lord did in the case of Paandu.

That the Lord was very fond of the "Pandavaas" is worthy of our Lord being "prostrated" to!

"Oh Lord! If You regard me only as a distant relative, as the son of Nandagopa, as Nandagopa is a good friend of your father Sri Vaasudeva, even then, as I am the sister of Sri Vaasudeva, You will always protect me and remove my sorrows! This "Bhaava" (attitude) is indicated through the use of the words "Nandagopa Kumaaraya". The word "Kumaara" does not give the meaning of "one's own son" (Aatmaja). It indicates, "that Nandagopa is your foster father only!" He is not the actual "father"! Our Sri Mahaprabhuji says here, that this word "Kumaara" has the meaning, as given, the proof of which is available in the Skanda Puraana! Like Lord Kaarthikeya (Sabramanya) was not born of Lord Siva! Even then, Lord Kaarthikeya is called as the "Kumaara" of Lord Siva! In the same way, "You are also called as "Nandakumaara". I have "relationship" with Nandagopa's family, through family ties, and due to this also, Oh Lord! you can always protect me!"

"You, Oh Lord! confer all the gracious blessings and total "benefits" (fulfillment of desires) on your devotees, who follow the "righteous" path (Sanmaarga) and hence, You are called as "Govinda" .— "Indra" of cows etc.! The divine cow had made a statement that, "We want to make You, Oh Lord! our Indra" (Indran Nasthwaabhishekshyasramaha). But this holy name of our Lord as "Govinda" has to be interpreted on the basis of it's "Vedic" meaning! With a view to show her respect and honour, mother Kunti has used the words

“NAMONAMAHA” i.e. “I am prostrating to You, again and again”! In this way, she has prostrated to our Lord “two times”!

Kunti says, “Oh Lord! When You become related to a devotee in this world, then You “liberate” this devotee. This is your “virtue”. (NOTES: All relationships in this world end up causing “bondage” only. Only getting related to our Lord enables a person to become “free of all bondages”).)

Now Kunti is explaining the other “virtues”.

नमः पङ्कजनाभाय नमः पङ्कजमालिने।

नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये॥२१॥

**VERSE 21 Meaning:** “I am prostrating to our Lord Sri Krishna, in whose navel, there is the rising lotus flower; who is wearing the garland of fresh lotus flowers; whose eyes are as beautiful and like the lotus flowers, and whose holy feet are like the beautiful lotus flowers!”

श्रीसुबोधिनीः नमः पङ्कजनाभायेति। जगत्कारणत्वभूषितत्वकृपाश्रयत्वसुखसेव्यत्वगुणैर्नमम्यति। नमनं हि स्वरूपे गुणे वा। न लीलादौ। रसावेशात्। पङ्कजं नाभौ यस्येति ब्रह्मपितृत्वम्। पङ्कजमालिन इति लक्ष्मीपतित्वम्। सा हि विवाहे नवपङ्कजमालां प्रक्षिप्तवती। पङ्कजनेत्रायेति सर्वपतित्वम्। वश्यतासम्पादकत्वेनाऽमृतवर्षणाद्वा। पङ्कजाङ्घ्रय इति भक्तिप्रवर्तकाय। सर्वजनकत्वेन सर्वमुत्पाद्याऽपि प्रयच्छेत्। ऐहिकामुष्मिकं प्रयच्छति भक्तिं चेति गुणाः॥२१॥

लीलामाह त्रिभिः—

**SRI SUBODHINI:** By saying, that our Lord has the “navel with the lotus flower”, our Lord is hailed as the cause for this Universe. By telling about His garland

of lotus flowers, His beauty of ornamentation is told! By saying, that His eyes are similar to the lotus flowers, our Lord's "compassion" (as the "refuge" for everyone) is indicated. Through the words of "lotus like holy feet", our Lord is being described as very loving and wholesome to be "served and worshipped". IN OTHER WORDS, KUNTI IS PROSTRATING TO OUR LORD, AS OUR LORD IS THE CAUSE FOR THIS UNIVERSE, IS WELL-APPOINTED (ORNAMENTED); THE ROLE OF OUR LORD AS THE "REFUGE" FOR EVERYONE, DUE TO HIS "COMPASSIONATE" NATURE, AND OUR LORD BEING LOVING AND VERY WHOLESOME (EASY) TO BE WORSHIPPED AND SERVED! Thus, the "prostrations" were offered to our Lord's divine nature and His auspicious qualities. Not for the "Leelas" enacted by Him! The reason for this is, that our Lord's "Leelas" instill "bliss" in the mind of the devotee, and through this "overflowing bliss" (Rasa) the devotee usually forgets his body etc. and also the aspect of doing "prostrations" to our Lord!

"I am prostrating to the father of Lord Brahma" — as the origin of Lord Brahma took place from the lotus of the navel of our Lord! By the reference to the garland of lotus flowers, it is told, that our Lord is the consort of Goddess Laxmi. At the time of her marriage, Goddess Laxmi had put a garland of fresh lotus flowers on the neck of our Lord! By the reference to "lotus like eyes", it is indicated, that when our Lord becomes "pleased", then His eyes "blossoms" like the fresh lotus flower! This also indicates, that our Lord is the "Pati" (Lord and master). Like in the "Laugakshigriha" it is stated, that Lord Vishnu is having "eyes" like the lotus flowers, and as the "authority or rules" of everyone

(VISHNAVE SARVADHIPATAYA SWAHA). Hence, it is indeed, appropriate to hail our Lord as the “Pati” (master and Lord) of everyone. It is also told, that our Lord is the “Pati” of everyone from the point of view of: (1) Our Lord attracts everybody to Himself and (2) our Lord “showers the nectar” (Amrut) on everyone! IN OTHER WORDS, WHENEVER OUR LORD IS SEEN WITH HIS LOTUS LIKE EYES, THEN HE ATTRACTS HIS DEVOTEES TO HIMSELF AND BRINGS THEM UNDER HIS LOVING CARE!; AND ALSO SHOWERS HIS “NECTAR” (GRACE) ON HIS DEVOTEES! In this way, our Lord carries out His role as the “Pati” (Lord and master).

The words “like the lotus feet” — enables the devotee to “serve and worship” our Lord, very “comfortably” (Sukham) or by worshipping and serving our Lord, the devotee experiences intense happiness and joy! In this way, our Lord is the inspirer and progressor of “Bhakthi” or devotion. By the earlier reference to his “lotus flowered navel”, it is indicated, that our Lord is the “progenitor” of everyone! Through this power, our Lord is able to create and originate everything in a new form too! In other words, our Lord can bless the devotee with: (1) The worldly “wealth”. (2) Good “destiny” in the other world and (3) bless the devotee with Bhakthi. These are the “auspicious virtues” of our Lord!

Now, through the next three verses, Kunti is describing the “Leelas” of our Lord.

यथा हृषीकेश खलेन देवकी-

कंसेन रुद्धाऽतिचिरं शुचाऽर्पिता।

विमोचिताऽहं च सहाऽऽत्मजा विभो-

त्वयैव नाथेन मुहुर्विपदगणात्॥२२॥

**VERSE 22 Meaning:** "Oh Lord Hrishikesa! Oh Lord who controls all the senses! You got your mother Devaki, released from "captivity" in the jail by the wicked Kamsa, as she was undergoing sorrow for a long time! Oh all-pervasive Lord! Becoming my protector, Oh Lord! You have saved me and my sons, again and again, from a succession of dangers and liberated us from mishaps and sorrow."

**श्रीसुबोधिनी:** यथेति। मुख्या लीला - हृषीकेशेति। सर्वेषामिन्द्रियाणां नियामकत्वेन भर्तृवद्रमणात्त्वत्तः सर्वेन्द्रियप्रतीतिमनुभूय तद्रसाभिनिविष्टाः के वा न नमेयुरित्यर्थः। किञ्च। तवैषा महती लीला मातरं पितरं च खलेन बन्धनं कारयित्वा बहुकालं दुःखानुभवं च कारयित्वा पश्चान्मोचयसीति। अतस्तदपेक्षया वयमेव कृतार्था इति तवैषा लीला वक्तुमप्यशक्या। भक्तमोचकत्वस्य गुणत्वेऽपि लीलां गुप्तां कृत्वा गुण एव तथात्वेन वक्तव्यः। यथा-खलेन कंसेन देवकी रुद्धा सती त्वया विमोचिता। अतिचिरं शुचाऽर्पिताऽपि विमोचिता। शोकमपि दूरीकृतवान्। तथाऽहञ्च। चकाराद्यशोदादयोऽपि। मयि पुनर्विशेषोऽप्यस्तीत्याह। सहाऽऽत्मजा। अनेन ममाऽऽत्मजा अपि मोचिताः। तस्यास्तु भवानेवाऽऽत्मज इति नाऽऽत्मजान्तरापेक्षा। अथवा। तस्या बहवः पुत्रा मारिता मम त्वेक एवेति तद्विपरोतत्वं मयि। कथमेवं करणम्? तत्राऽऽह-विभो इति। हे सर्वकरणसमर्थ। किञ्च त्वयैव नाथेन। त्वमेव नाथा भूत्वा मोचयसि। अथवा। नाथेन सह सा मोचिता। अत्र तु तदभावात्त्वमेव नाथ इत्यर्थः। तव नाथभवननाथमोचनयोराद्य एव श्रेयानित्यहमुत्तमा। लीलायां विपरीतकथनमप्युत्तमम्। किञ्च। मुहुः सा न मोचिता। किन्तु वारद्वयमेव। अहं तु बाल्यादारभ्य वारं वारं मोचितेति। किञ्च। विपद्गणात्। विपदां समूहात्। एकस्यामापदि गणशो ह्यन्या आपदः समायान्ति। ता भारते प्रसिद्धाः॥२२॥

ता आपदो गणयति-

**SRI SUBODHINI:** The holy name of "Hrishikesa" means the "controller of senses". Being so, our Lord,

like the virtuous “husband”, makes all the “senses” happy! In other words, “on having your “Darsan”, all the “senses” will experience ineffable bliss and joy! Everyone, Oh Lord!, who has got immersed in this bliss, always offers his prostrations to You – out of love and deep gratitude!

“Oh Lord! Your “Leelas” are always very “enchanting”, (Kowthuk) and hence very difficult to “understand”! The wicked Kamsa had, for a long time, kept our Lord’s parents in the jail and gave them intense sorrow. Later our Lord got them released. “Oh Lord! we are grateful to You like your parents! Even to tell your “Leelas” in this way, is very difficult for us!”

Through three verses, Kunti is describing the “Leelas” of our Lord. But the word “Vimochita” (was freed) indicates the “freedom for the devotee”, and this action of our Lord indicates His “qualities” (Gunas) and may not be the description of a “Leela”! On this, it is said, that IN OUR LORD, THERE IS THIS AUSPICIOUS QUALITY OF “LIBERATING HIS DEVOTEE”! Even then, His “Leela” is kept “hidden”, and His “quality” only is being described. In other words, only His “Leela” is being described in a hidden way, through the description of the “Gunas”. Like our Lord had got his parents “freed” from the captivity in jail by the wicked Kamsa! In this way, He liberated them from their sorrow of a long time! “Oh Lord! You have freed me also from my sorrow!”- so said Kunti!

The syllable “Cha” (and) used in this verse, refers to Yasodha and others also i.e. “Oh Lord! You have removed their sorrows too!” In fact, I have been treated by You in a better way! Not only You have saved me,



but You have saved my sons also, again and again, from grave dangers!"

"Mother Devaki had the Lord of the Universe i.e. You, Oh Lord! as her son and due to this, she never needed anybody else to help her! In fact, Our Lord was the only son of mother Devaki, as her other sons had been killed by Kamsa earlier! Perhaps, Kunti is indicating here the difference between herself and mother Devaki. "Oh Lord! You remained as the only son of mother Devaki, and one of my sons (Karna) was allowed to die! Why did You do like this, Oh Lord!?" After asking this question, in this way, Kunti gives the answer herself, by telling that, "Oh Lord! You are "Vibhu" — capable of doing everything! Hence, in this way and "form" also, You can achieve everything!

"Oh Lord! You became the "Swami" (master — Lord) of those devotees, who have no Lord or master (to protect them) and liberate them from their sorrow and misery! You, Oh Lord! had freed mother Devaki along with her "Naatha" (husband) i.e. your father from captivity! As regards my own self, You have become my "Lord and master", and had freed me from my sorrow. Mother Devaki was with her Lord and husband Sri Vasudeva. But I was alone, without my Lord and master King Paandu! Oh Lord! you were so very compassionate to me, that you became my "Lord and master", with a view to liberate me from sorrow, again and again! You took the entire "responsibility" for me and my sons! In this way, I may consider myself as more lucky and "better" than mother Devaki!" Our Sri Mahaprabhuji says here that, "THIS IS OUR LORD'S "LEELA", AND TO TELL SOMETHING "OBJECTIONABLE"

WHILE DESCRIBING OUR LORD'S "LEELA" ALSO IS ACCEPTABLE AND GOOD!" There is also another factor. Mother Devaki was "liberated" only twice and not "many times"! "AS FOR MYSELF, OH LORD! YOU HAVE HELPED ME AND SAVED ME FROM MY SORROW, EVEN FROM MY GIRLHOOD DAYS! I got so many "dangers" from time to time, and You, Oh Lord! saved me from all these dangers. Not only this, there were a "succession of dangers" on us, and You had saved us from all these dangers". In the "Mahabharata", all these dangers have been detailed and they are very famous, indeed!

Now, Kunti is "counting" these "dangers" — as per the following verse.

विषान्महार्गनेः पुरुषाददर्शनादसत्सभाया वनवासकृच्छ्रतः।  
मृधे मृधेऽनेकमहारथास्त्रतो द्रौण्यस्त्रतश्चाऽऽस्म हरेऽभिरक्षिताः॥२३॥

**VERSE 23 Meaning:** "Oh Lord Sri Hari! You have protected all of us, from all the four sides, at all times viz. (1) From the poisonous "Laddoos" fed to Bheema. (2) From the scourge of "poison" through the "bite" of the serpent. (3) From the huge fire of the house of wax. (4) On the attack made by Hidimba and other demons. (5) In the assembly of the cruel and wicked Duryodhana. (6) From the various difficulties and problems faced during the life at the "forest", including the difficulties given by sage Durvaasa. (7) From the "arrows" of great warriors in each and every battle and (8) from the "Brahmaasthra" arrow sent by Aswathaama!"

श्रीसुबोधिनीः विषादित्यादि। भगवत्त्वेन सर्वकर्तृत्वाद्विषादावपि मोचकत्वमुक्तम्। विषात्। विषमोदकात्सर्पविषाच्च। महाऽग्निर्लाक्षागृहे। हिडिम्बादयः पुरुषादाः। तेषां दर्शने जातेऽपि रक्षिताः। असत्सभायाः।

द्रौपदीनिग्रहेऽम्बरकेशाकर्षणादौ। वनवासकृच्छ्रतः। द्रौपदीहरणदुर्वासःप्रभृतीनां कृच्छ्रत इति (?) वनेऽपि राज्यैश्वर्यदानात्। तदनु मृधे मृधे गोग्रहणमारभ्याऽद्यावधि यावन्तः संग्रामा जाताः। अनेके महारथा भीष्मादयः। तेषां ब्रह्मास्त्रादिभ्यः। भगदत्तकर्णादीनां त्वप्रतीकार्यता। भगवद्रक्षा च तत्रैव सिद्धा। सा रक्षा न प्रार्थनया। बाधकस्वरूपाज्ञानात्। अत आह—हरे इति। हे हरे! अभितो रक्षिताः स्मः॥२३॥

एवं नानाविधलीलया भगवत्कृतां रक्षां प्रतिपाद्य लीलयाऽद्भुतकर्मत्वं वक्तुं रक्षापेक्षया आपद एव समीचीना इति क्षुधितस्याऽन्नभोजनजन्य-सुखवद्विपत्पीडितानां भगवद्दर्शनानन्दो दुर्लभ इति लोकानां विपदामनिष्टत्वेऽपि भक्तानामिष्टसाधनत्वात्ताः प्रार्थयते—

**SRI SUBODHINI:** OUR LORD CAN DO ANY-THING! That is why Kunti has now told, that the Lord had saved the Pandavaas from being “poisoned” etc. Bheema was given the “Laddoos” mixed with poison (Visha) and here, the “saving” of the Pandava brothers from the “poison” of the serpent also is alluded to. Our Lord had saved them from the “bonfire” of the house of wax, and also from the attack of the demons such as Hidimb and others. With a view to bring Draupadi under their control, she was brought to the open assembly, through catching hold of her hair and clothes (such prohibited actions were done)! But Draupadi was saved by our Lord, from this sorrow! Our Lord also mitigated the sorrow, which came upon the Pandavaas during their sojourn in the forest, created by sage Durvaasa! Our Lord, says Sri Mahaprabhuji protected the Pandavaas by giving the “same opulence” (Aishwaryam) in the forest, as one would enjoy in the city! Many battles were fought — from the time the Kauravaas had abducted the cows in the kingdom of Viraata, and up to now (i.e. the Mahabharata war, and the attack by Aswathaama) and

our Lord protected the Pandavaas from the attack of "Brahmaasthra" by Bheeshma, Bhagadatta, Karna and others, These warriors were of such mighty power, that no one dared to fight with them! i.e. none could "counter" them! "Oh Lord! You saved the Pandavaas from all of them. This "protection" was not done by You, on the basis of a "prayer" from us – as we were not aware of the "incoming" difficulties, and due to this, we also did not do any "prayer" to You. YOU ARE SRI HARI HIMSELF, AND YOU REDEEM THE SORROW OF EVERYONE. Due to this, Oh Lord! You saved us from each and every type of troubles, which came upon us from all the 4 sides, successively!

In this way, after describing the "protection" given by our Lord, in many ways, with a view to tell that THE LORD DOES ALL THESE "WONDERFUL" TASKS ONLY AS A "LEELA", KUNTI NOW SAYS, THAT IT IS BETTER TO HAVE ALWAYS "DANGERS AND DIFFICULTIES", THAN "SAFETY AND SECURITY"! Like a person becomes very happy, on getting "food", after a long period of "hunger"! In the same way, those devotees, who have been afflicted by "dangers", also get the "bliss" of our Lord's "Darsan" (though very "rare"). Though no one wants to undergo "dangers", even then, for the devotees, these "dangers" are considered as "likeable events", as these dangers confer the blessings and Darsan of the Lord. Hence, Kunti is praying for "more difficulties and danger" for herself! (likes them).

विपदः सन्तु नः शश्वत्तत्र तत्र जगद्गुरो।

भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम्॥२४॥

**VERSE 24 Meaning:** "Oh Lord! who is the Guru and teacher of this Universe! (Jagatguru). Wherever I stay

or go, there, may dangers and difficulties visit me, (i.e. occur to me) through which, I am enabled to have your "Darsan" again and again, which would remove, once and for all, the prospects of me being born again and again (rebirth)!"

**श्रीसुबोधिनी:** विपद इति। एषा भगवतो विपरीतलीला। आपत्सु परमानन्दं प्रयच्छति तदभावे परमानन्दतिरोभावं करोतीति। तत्र तत्र यत्रैव स्थीयते गम्यते च। ननु कथमेवं निर्द्धारः क्रियते विपद एव सन्तिवति। कुतः शिक्षितमेतत्? तत्राऽऽह—जगद्गुरो इति। त्वत्त एवैतच्छिक्षितं यद्विपदः समीचीना इति। अन्तर्यामितया प्रेरणाद्बहिरप्युपपत्तिदर्शनाच्च। यथा सर्वप्राणिनाम्। शिक्षितप्रकारमाह — भवतो दर्शनं यत्स्यादिति। याभ्यो विपद्भ्यो दर्शनं यस्य(?) स्यात्। तवैव फलरूपदर्शनान्वयव्यतिरेकाभ्यामिदमवगतम्। न विद्यते पुनर्भवस्य दर्शनं यस्मात्। पुनः शरीरं न पश्येदित्यर्थः। अथवा। अपुनर्भवानां जीवन्मुक्तानां दर्शनं यस्मात्॥२४॥

एवमद्भुतलीलामुपपाद्य दुष्टदुर्ज्ञेयत्वमाह चतुर्भिः—

**SRI SUBODHINI:** This is one of the "opposite" Leela of our Lord (Vipareeta) (i.e. contradictory). In other words, the Lord gives "the highest bliss" during the "gravest dangers"! Alternately, when there is no "grave danger", this conferment of the "highest bliss" (Paramaananda) is withdrawn and hidden! Kunti is telling, "Wherever I would stay or go, let there be grave dangers occurring to me! Oh Lord! If you were to question me, as to how, I have concluded, that it is right to have only a succession of continuous difficulties, and wherefrom I have learnt this "inspiration", then, I would say that. "OH LORD! YOU ARE THE "JAGATGURU" (THE TEACHER OF THIS UNIVERSE). I HAVE LEARNT THIS "TRUTH" ONLY FROM YOU! — THAT "DANGERS AND DIFFICULTIES ARE APPROPRIATE AND RIGHT! Even from seeing the "out-

side", we are able to realize that, after all, dangers and difficulties are good. Like we see this in every being. "You have instructed me, Oh Lord! as to the "form", in which these "dangers" become "good"! i.e. those "dangers" are most welcome, through which WE GET THE GLORIOUS BLESSING OF YOUR "DARSAN"! I have realized, that I always get your "Darsan", when I confront some danger or another, and I am denied your "Darsan", when I have no danger at all! ON GETTING YOUR "DARSAN", there is no necessity for me to take a "birth" again! i.e. I do not see another "body" of mine at all! Alternately, Kunti says, "Oh Lord! whenever You give "Darsan", I am able to get the "Darsan" of the "liberated Mahaatmas" also, who accompany You. Hence, I consider that these "dangers" are really good, and may they happen always to me."

Our Lord, it was said, gives the "highest bliss" during "dangers" and deny the same, during "good times" (i.e. when there is no danger). "THIS IS YOUR WONDERFUL "LEELA"!"

In this way, after describing the "wonderful" Leela of our Lord, through the next 4 verses, Kunti is telling, that our Lord is very difficult to be understood or realized by evil wicked persons.

जन्मैश्वर्यश्रुतश्रीभिरेधमानमदः पुमान्।

नैवाऽर्हत्यभिधातुं वै त्वामकिञ्चनगोचरम्॥२५॥

**VERSE 25 Meaning:** "A person whose "pride" has become bloated through the birth in a good family, opulence of kingdom and territories, hearing of the scriptures and wealth, will not be able to chant your holy names, as You are realizable, through actual



“Darsan”, only by the devotees, who are “lowly” and “humble, poor” persons!”

**श्रीसुबोधिनीः जन्मैश्वर्येति।** भगवतो हि नवप्रकारा धर्मा ज्ञेया नवविधभक्तिहेतव स्वरूपगुणादिप्रकारेण भिन्नाः। तत्र स्वरूपे ज्ञाते श्रवणं भवति। गुणेषु ज्ञातेषु कीर्तनं भवति। लीलायां ज्ञातायां स्मरणम्। एवमेकः खण्डः। द्वितीयखण्डे समीपगमने पादसेवनपूजनवन्दनदास्यानि। तृतीये सख्याऽऽत्मनिवेदने। तत्र दुष्टदुर्ज्ञेयत्वादीनां तत्र तत्र कारणतामुपपादयिष्यामः। तत्र प्रथमं यावददुष्टदुर्ज्ञेयता न ज्ञायते तावददुष्टानां बाधककायवाङ्मनोव्यापाराणां दर्शनाद्भवत्समीपं न गच्छेत्। ज्ञाते तु पुनरन्धो न पश्यतीति चक्षुष्मताऽपि न द्रष्टव्यमिति वदस्मद्बुद्धीनां बाधप्रतीतिरिति द्वितीये खण्डे प्रवर्तेत। अतः पादसेवनार्थं दुष्टदुर्ज्ञेयत्वं निरूप्यते। तत्र जन्म सत्कुले। ऐश्वर्यं राज्यादौ। श्रुतं शास्त्रादौ। श्रीः सम्पत्। एताभिरेधमानो मदो यस्य। अयमर्थः। यथा ताण्डुलादेरोदनद्वारा पितृदेवमनुष्यादीनां तृप्तिजनकत्वेनाऽमृतत्वेऽपि मदापेक्षिणां स्वमलत्वेन पर्यवसानान्मदजनकत्वं भवति। न हि तावता अन्नोद्भवमिति पेयं भवति। तथा दैत्यांशानां गर्वाकांक्षिणां सत्कुलोत्पत्तौ तत्कुलस्य मलत्वेन पर्यवसान्मादकत्वम्। तथा सति सत्कुलोत्पन्न इति न तस्य संग्रहः कर्तव्यः। एवमुत्तरत्राऽपि। इममेवाऽवान्तरभेदं पुरस्कृत्य “विद्यामदो धनमद” इति वाक्यं प्रवृत्तम्। पुमानिति स्वातन्त्र्येण गुरुभिरनियम्य इत्युक्तम्। अत एव त्वामभिधातुं नाऽर्हति। यथा पूर्वं ब्राह्मणोऽपि जात्यन्तरमापन्नो मदिरामतो वेद पठितुं नाऽर्हति। पठनेऽप्युन्मत्तप्रलपितमेव तत्र श्रोतव्यम्। यद्यपि भक्तौ सर्वेऽधिकारिणस्तथापि कृत्रिममदिरादिसम्बन्धे वेदाधिकाराभाववन्मादकस्य(?) न भगवच्छब्दोच्चारणाधिकारः। अतस्तदाचारान्न काचिद्व्यवस्था। ननु “जन्मकर्मावदातानामि”ति वेदाधिकारोक्तेस्तादृशस्य वेदानधिकारो भवतु नाम। भगवतः पुनः सर्वात्मकत्वात्—“चक्राङ्कितस्य नामानि सदा सर्वत्र कीर्तयेदि”ति स्मृतेश्च “पतितः स्खलित” इति वाक्याच्च महापातकिनोऽपि प्रायश्चित्तत्वेनोक्तत्वाच्च कथं मत्तस्य नाऽधिकार इति चेत्? तत्राऽऽह—अकिञ्चनगोचरमिति। अकिञ्चनाः पूर्वोक्तधर्मरहितास्तेषां गोचरो गम्यः। अयमर्थः। न तादृशस्याऽधिकार इति न स्वरूपतोऽधिकारो निवार्यते।

किन्तु फलतः। भगवानेव हृदये नाऽऽयाति। भगवद्गुणाश्च मुखे आगच्छन्तोऽपि व्यवहारत्वेनाऽऽगच्छन्ति। शौचे गङ्गाजलवत्। अकिञ्चनगोचरस्वभावत्वात्। अद्याऽपि लोके सर्वे सम्भाष्यन्ते न मत्ताः। अतस्तेषु कदाचिदपि भगवत्सान्निध्याभावादनधिकार इत्युक्तम्॥२५॥

ननु शिष्टैरपि न ज्ञायते? भगवतोऽचिन्त्यमहिमत्वात्। सत्यम्। तथापि न ज्ञायत इति ज्ञायते। तदाह—

**SRI SUBODHINI:** Our Sri Mahaprabhuji has described the 9 virtues (Dharmas) of our Lord, and these 9 virtues are the “cause and reason” for the progress of the 9 different types of Bhakthi to our Lord (Navavidha Bhakthi). A devotee “listens” to our Lord’s Leelas and glory on getting “Jnana” (knowledge) about His divine nature (Swaroopa Jnana). In this way, due to the differences in His divine nature, virtues and Leelas, a devotee listens, does singing of His glory (Keertan) and “remembrance” of His Leelas (Smaran). This is one division.

Worshipping our Lord’s holy feet (Paada Sevan), worship and service (Pooja), offering prostrations (Vandanam) and being a “servant” of our Lord (Daasyam) — this is another division.

A devotee can worship our Lord’s holy feet only by being near to Him.

In the third division, there are the two paths of “Sakhyam” (friendship with our Lord) and “Aatmanivedan” (offering of one’s self totally in surrender). In these two paths, a devotee becomes “humble”. This is the third division.

The wicked persons are prevented in the first instance to go near to our Lord, through the “blemish”

KEERIAVET). It is also said, that, even a great sinner

in their body, words and mind (and its activities)! But when this “blemish” is seen clearly, then a devotee should put effort to remove this “blemish”, and should follow the steps of worshipping the holy feet of our Lord, though worship and service, prostrations and servitude (Daasyam) to our Lord!

That, a “wicked person” (Dushta) is not able to “realize or understand” our Lord. **THAT OUR LORD IS NOT COGNIZABLE TO WICKED PERSONS!**

In other words, the “pride” of being born in an illustrious family, the opulence of a kingdom etc. hearing of the scriptures (knowledge thereof) and of having enormous “wealth” — this “pride” prevents a person from knowing and realizing our Lord! Why? These persons do not get the “deserving nature and authority” to listen and chant the holy names of our Lord! An example is given by our Sri Mahaprabhuji here. He says, like, when rice after cooking has been made as an “oblation” (offering), becomes the “instrument” (object) of making the guests and the “ancestors” (Pitrus — during “Sraddha” ceremony) happy and pleased. Due to their happiness, this “cooked rice” becomes like “nectar”. But the same “cooked rice” can be made into an “intoxicating” drink and the result is, that it becomes “dirty and intoxicating”! We cannot say that this “drink”, is worthy of being “drunk”, as it has been made from “cooked rice”, which was once a “Havisha Annam” (oblation)! In the same way, “pride and ego” are demoniac in nature, and this pride due to one’s birth in an exalted family acts as an “intoxicant”, and does not help this person — despite the birth in an auspicious family! “Pride” destroys everything! In the same way,

when a person gets “pride” due to opulence, wealth and knowledge of the scriptures, then he loses his “deserving nature and authority” to chant the holy names of our Lord! In this way, there are other types of “pride” such as of knowledge, wealth etc. (“Vidhyamadha”, “Dhanamadaha” etc.).

It is said here, that a “proud” individual cannot be brought into the right path or corrected even by his own Guru! Kunti says, “Oh Lord! Due to this “pride”, this person does not even deserve to chant your holy names! Like a Brahmin loses his authority to study the Vedas, after becoming an “outcaste”, due to his imbibing intoxicating drinks etc.! Due to his intoxication (Madha), even if he chants the “Vedas”, it will be very irritating to hear his “prattling”, due to his “intoxicated” nature!

Though, for the sake of the Vedas, the “authority and deserving” status is reserved for the few only, there is no restriction at all in this path of “Bhakthi”. But those persons who are “proud” due to birth in a good family, wealth and kingdoms, and study of the scriptures, are said to lose their “authority and deserving” nature to chant the holy names of our Lord! No one follows or likes a “haughty-proud-egoistic” person!

A doubt arises here. It is said that, he, who is pure due to his birth and “Karma” (actions) can study the Vedas. Due to this, a “proud” (intoxicated) individual has no right to study the Vedas. BUT OUR LORD HAS BECOME ALL THE NAMES AND FORMS (SWAROOPA), and due to this, it is said, that A DEVOTEE SHOULD CHANT THE HOLY NAMES OF OUR LORD AT ALL TIMES AND EVERYWHERE! (CHAKRANGHITASYA NAMAANI SADA SARVATRA KEERTAYET). It is also said, that, even a great sinner

can be redeemed, through the chanting of the holy names of our Lord (Patitaha-Skalitaha). Then how can we say, that a "proud" person has no authority to chant the holy names of our Lord? This is answered by telling, that **OUR LORD IS KNOWN ONLY BY HUMBLE, LOWLY, POOR DEVOTEES**" (AKINCHANAGACHARAN) I.E. **OUR LORD IS VISIBLE OR CAN BE KNOWN ONLY BY THOSE, WHO ARE FREE OF THE PRIDE OF BIRTH, WEALTH, SCRIPTURAL KNOWLEDGE AND KINGDOMS (POWER)**. The purport is that, we cannot say, that a "proud" person, by his very nature is not entitled to chant the holy names of our Lord! But the truth is that, when a "proud" person chants the holy names of our Lord, he does not gain any "benefit" from this! This is due to the fact, that our Lord does not enter into the heart of a "proud" person! A "proud" person may chant the glory of our Lord's "virtues" too. But this "saying" is done by such "proud" persons only, for the sake of "saying" only! No benefit accrues to him or to anyone else!

Like, for cleaning oneself, if the holy Ganges water is used, there is no "result" at all — except the cleaning of the body only! In the same way, **OUR LORD MEETS ONLY THOSE DEVOTEES, WHO HAVE NO "PRIDE" AT ALL!** Even in the world, we see that, people do not speak to those, who are intoxicated or proud!

In this way, it is clearly stated that birth, opulence, listening to the scriptures and wealth, and the "pride" arising due to these are "obstructions" for our Lord coming into the heart of these persons with His secret and sacred presence! Due to this, these "proud" persons

lack “authority and deserving” nature, to chant the holy names of our Lord!

A doubt arises here. Will it be right to say, that only the “proud” persons will not be able to realize or attain our Lord? **OUR LORD HAS UNTHINKABLE GLORY (MAHIMA)**. Due to this, even “good” persons also may not be able to realize or understand Him fully!? Answering this, it is said, that these good persons are fully aware, that they have not been able to understand our Lord, but the “proud” persons lack this knowledge based on “humility”! Alternately, we may also agree to the dictum, that “Those who say, that they do not know only are in the “know” (i.e. have the knowledge – Vijaanatam Api Jaanatam). Due to their “humility”, our Lord blesses them with His “knowledge” and **MAKES HIMSELF “KNOWN” TO THEM!** This is being told through the next verse.

**नमोऽकिञ्चनवित्ताय निवृत्तगुणवृत्तये।**

**आत्मारामाय शान्ताय कैवल्यपतये नमः॥२६॥**

**VERSE 26 Meaning:** “Oh Lord! You are the “real wealth” of the poor and lowly! Nay! You consider your poor and humble devotees, as your own “wealth”! I am prostrating to You, Oh Lord! You are always establishing your “dealings” (i.e connected with) with the devotees, who have gone beyond the three Gunas! You always, in this way, revel and are blissful in your “Aatma” only! You are the Lord of the Universe, the giver of liberation and eternally peaceful!”

**श्रीसुबोधिनी:** नमोऽकिञ्चनवित्तायेति। अकिञ्चना वित्तं यस्य। अकिञ्चनानां वा वित्तम्। वित्तं हृदि बहिरपि तिष्ठति वित्तवताम्। तथा तेषु भगवान्भगवति च ते। अतस्त एव जानन्ति नाऽन्य इत्यर्थः। तत्र



हेतुमाह—निवृत्तगुणवृत्तय इति। निवृत्ता गुणा येषां ते निवृत्तगुणाः। तैर्वर्तनं यस्य, तेषु वृत्तिर्यस्येति वा। “हरिर्हि निर्गुणः”। “मन्निष्ठं निर्गुणं स्मृतमि”ति च भगवद्वाक्यात्। अतो निर्गुणगम्ये न सगुणगम्यत्वम्। तथा चक्षुर्गम्ये न रसनागम्यत्वम्। तत्रापि हेतुः—आत्मारामायेति। आत्मन्येवाऽऽरामो यस्य। अनेन स्वापेक्षाभाव उक्तः। परापेक्षायामपि—शान्ताया। शान्तरूपत्वात् क्रूरैरपेक्ष्यत इत्यर्थः। किञ्चा। यैरपेक्ष्यते तैर्मोक्षार्थमपेक्ष्यते। नियतफलत्वात्तस्य। अन्यत्तु काकतालीयं कथञ्चिद्भवति। अतो मोक्षपतित्वान्मुक्त्यधिकारिभिरेव सेव्यो नाऽन्यैरित्यर्थः॥२६॥

एवं प्रसङ्गात्स्वरूपं कथयन्ती नमस्कारमुक्त्वा पुनः प्रकृत दुष्टदुर्जेदत्वं प्रकारान्तरेणाऽऽह—

**SRI SUBODHINI:** The words “wealth of the lowly and poor” (i.e. who does not have “anything” with them) have two meanings. (1) Our Lord regards only the poor and lowly persons, who have nothing with them, as His own “wealth”! (2) He is the “wealth” of the poor and lowly people (i.e. who do not have any other wealth).

The rich persons always think of their “wealth” only, and all their outside actions also revolve around their “wealth” only! BUT, OUR LORD, IN HIS HEART, THINKS OF HIS DEVOTEES ONLY! HIS “EXTERNAL” ACTIONS, ARE ALSO DONE WITH A VIEW TO BENEFIT HIS “DEVOTEES” ONLY! THE DEVOTEES ALSO REMEMBER AND THINK OF OUR LORD ONLY, AT ALL TIMES! MOREOVER, ALL THEIR “ACTIONS” ALSO WILL BE ALWAYS DONE TO PLEASE OUR LORD OR CONNECTED WITH HIM! SUCH “ONE-POINTED” (ANANYA) DEVOTEES ONLY ARE ABLE TO UNDERSTAND OR REALIZE HIM! NO ONE ELSE! The reason for this is being told in this verse, through the words “whose Gunas (qualities) have been given up i.e. who have gone

beyond the three "Gunas" (Satwa, Rajas and Tamas). In other words, our Lord "deals" with only those devotees, who have become "Nirguna" - gone beyond the three "Gunas"! Or, we may also say, that OUR LORD ALWAYS LIVES WITH THOSE DEVOTEES ONLY, WHO HAVE GONE BEYOND THE THREE "GUNAS" (NIRGUNA)!

The words "HARIHI NIRGUNAHA SAKSHAAT" denote, that our Lord is always established in His exalted supreme divine status of being "beyond the three Gunas" (NIRGUNA). Our Lord also has declared that, "MY DEVOTEE ALSO IS ESTABLISHED IN THE STATE, WHICH IS "BEYOND THE THREE GUNAS" (MANNISHTA NIRGUNA SMATHAM). IN THIS WAY, AS OUR LORD IS "NIRGUNA", ONLY DEVOTEES, WHO ARE "NIRGUNA" CAN ATTAIN HIM! HE IS NOT ATTAINABLE BY THOSE, WHO ARE WITHIN THE "CONTROL" OF "GUNAS". Our Sri Mahaprabhuji is giving here a very apt example. THE OBJECT WHICH CAN BE SEEN ONLY BY THE "EYES" CANNOT BE "SEEN" BY THE TONGUE! IN THE SAME WAY, OUR LORD CAN BE ATTAINED OR KNOWN ONLY BY THE DEVOTEE, WHO HAS GONE "BEYOND" THE THREE "GUNAS"!

What is the reason for this very "strict condition" of the necessity to be "Nirguna"? The same is given here, in this verse, through the words that, "OUR LORD IS ALWAYS REVELLING AND BLISSFUL IN HIS OWN "AATMA" ONLY! (AATMARAMĀYA). HE IS ALWAYS HAPPY WITH HIMSELF! WHEN HE IS ALWAYS HAPPY WITH "PLAYING" WITH HIMSELF, HE NEVER FEELS THE NEED FOR THE "OTHER". In fact, if the Lord had ever the "need or

desire” for the other, then, He can become attainable to even those, who are within the control of the three “Gunas”!

Even if “others” want to attain our Lord, those with cruel and wicked nature cannot ever attain Him – as **OUR LORD IS ALWAYS PEACEFUL (SAANTHAYA)**. Really speaking, these cruel and wicked persons do not like to “attain” our “peaceful” Lord at all! It has been said, that these wicked persons do not ever feel the “need” for our Lord! The devotees, who always have the “desire and need” for our Lord will be blessed with the grace of liberation – as this is the “rule”! In other words, our Lord, as a matter of absolute certainty, blesses His devotees, who do worship and service to Him, with “liberation”. All other benefits occur automatically, with the grace of our Lord! (Our Sri Mahaprabhuji has used the words here “Kakataaliya” – like it is said, that a “crow” sat on the branch of a tree, and the fruits in the tree fell down – unrelated but very desirable result!) **OUR LORD IS THE MASTER AND LORD WHO CONFERS “LIBERATION”. HENCE, HE IS WORSHIPPED AND SERVED ONLY BY THOSE, WHO “DESERVE” TO ATTAIN “LIBERATION”, AND NOT BY ANYONE ELSE!**

In this way, Kunti prostrates to our Lord after describing His divine nature. She now says, in a different way, as to how our Lord is not “knowable” by these wicked and cruel persons!

मन्ये त्वां कालमीशानमनादिनिधनं विभुम्।

समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः॥२७॥

**VERSE 27 Meaning:** “Oh Lord! I regard You, as the all-capable, timeless, limitless, all-pervasive factor of

“time” (Kaala), who functions, at all times, in the “same way” everywhere! This factor of “time” is responsible for creating “rift and quarrels” between the “Beings” (i.e. the cause for fighting and hatred among people). (The purport, is, that this factor of “time” (Kaala) creates hostility and bitterness between brothers too!)”

**श्रीसुबोधिनीः मन्य इति।** दुष्टा द्विविधाः। विषयपराः पूर्वोक्ताश्च। तत्र पूर्वोक्तानामगम्यता निरूपिता। विषयपराणां चाऽगम्यतामाह सम्भावनया। एवं हि सम्भाव्यते—यदि विषयपरा भगवन्तं जानीयुस्तदा कालग्रस्ता न भवेयुरिति। भगवत एव कालत्वात्। ज्ञाते पुनः “ज्ञानी प्रियतमो मत” इति वाक्यात्स्वप्रियं न भक्षयेत्कालः। अतः कालव्याप्तेर्न भगवन्तं जानन्तीति मन्ये। ननु कालस्य कथं भगवत्त्वम्? तत्राऽऽह—ईशानमिति। सर्वत्र तस्यैश्वर्यात्। न ह्येतदभगवत्त्वे सम्भवति। किञ्च। “सदेव सौम्येदमग्र आसीदि” त्यत्र—“नाऽसदासीन्नो सदासीत्तदानीमि”त्यत्र च अग्रेतदानीमप्यदवाच्यः कालः। तस्याऽभगवत्त्वे वाक्यार्थो बाध्येत। अत एव अनादिनिधनत्वात्कालो भगवान्। किञ्च। कालवशात्सर्वं भवति। अन्यथा शीतादिषु किं निमित्तं स्यात्। अतः सर्वभवनसमर्थत्वात्कालो भगवान्। किञ्च। “निर्दोषं हि समं ब्रह्म” ति वचनात्समत्वं भगवद्धर्मः। स च काले वर्तत इति कालो भगवानित्याह—समं चरन्तं सर्वत्रेति। सर्वत्र कालः समानेनैव ब्रह्मरूपेण प्रविशति। तत्रोपपत्तिः—यत् यस्मात् कालात्। मिथः परस्परं भ्रात्रादीनामपि कलहः। पूर्वमेकप्राणभूता अपि कालमेव निमित्तमासाद्य कलहेन म्रियन्त इत्यर्थः। एवं त्वमेव काल इति कालग्रासादवगम्यते। न कोऽपि त्वां जानातीति॥२७॥

इदानीमवतीर्णं तु सुतरां भक्ता अपि न जानन्तीत्याह—

**SRI SUBODHINI:** The wicked persons are of two types. (1) Those, who are fully “involved” in “the material objects and pleasures”. (2) Those, who are “proud and intoxicated” with their birth, opulence, kingdoms and scriptural knowledge. This second category of persons can never attain our Lord! Those persons, who are attached to material objects and pleasures, do not

become the “victims” of “time”, (Kaala) if ever, they are able to realize and know our Lord! WHY? BECAUSE OUR LORD, HIMSELF, IS THE FORM OF TIME OR KAALA!

On the devotee realizing and knowing our Lord, as per the words of our Lord in the Gita, “I REGARD MY DEVOTEE, WHO IS A “JNANI” AS VERY DEAR TO ME”, our Lord, as the factor of “time” (Kaala) does not “eat” away, His “Jnani” devotee at any time! The purport of this is, that, if ever these persons, who are attached to material objects and pleasures, realize or understand our Lord, then, these devotees will become “very dear to our Lord”, and our Lord will not, as “time or Kaala” eat them up – as no one wants to destroy that, which is held in great love and affection!

But those, who are fully addicted to materials and pleasures are always “eaten” by “time” as it’s food! From this, we may realize, that these persons do not realize or understand our Lord.

How does this factor of “time” (Kaala) is considered as a “form of our Lord” also? Answering this, it is said, that OUR LORD IS PRESENT AS “KAALA” (TIME) EVERYWHERE, WITH HIS “OPULENCE”. (AISHWARYAM) FROM THIS, WE CAN REALIZE THAT “KAALA” (TIME) IS THE FORM OF OUR LORD ONLY!

If this factor of “time”, was not the form of our Lord, then the references to “time” in the Vedas, will be rendered wrong e.g. (1) “This Universe, at first, was our Lord’s “form” only. (2) There was no “truth” or “untruth” (Sat and Asat) at that time. (Sadeva Soumyedamagra Saseet” – “Naasasaneenno Sadaaseet

the all-capable, timeless, timeless, all-pervasive factor of

Tadaneem). Here the references to “Agre” (beginning) and “Tadaneem” (at that time) denote the factor of “time” only. This factor of “time”, as “time” and our Lord are One and the same only! Like our Lord, our Lord’s instrument of “time” also is “timeless” (Anaadi) and “limitless”, (Anantha) and we can conclude that this factor of “time” is our Lord’s “form” only! Due to the control of this factor of “time” only, the “time” of heat and cold seasons occur. How can there be another reason for their occurrence? In this way, this factor of “time” has the capacity, like our Lord, to make everything happen! Due to this, this “time” is considered as our Lord only!

In the Gita, our Lord has told that, “Blemish free and equal to everyone is Brahman” (NIRDOSHAM HI SAMAM BRAHMA). These words speak, that our Lord has the quality of being “same” at all times. In other words, OUR LORD IS PRESENT EVERYWHERE IN THE SAME WAY OR FORM This “sameness” is present in this factor of “time” also. Due to this reason also, the factor of “time” is our Lord’s “form” only. This same thought has been told by our Lord, in the Gita through His words, “moving in the same way, everywhere” (SAMAM CHARANTAM SARVATRA).

As “time” is of the form of “Brahman”, it can enter everywhere, in the same form. What does it do? On the entry of this factor of “time”, even “brothers” and others, who were one in their mind and thoughts, fight with each other, and even die! As everyone gets affected by “time”, Kunti says, “OH LORD! YOU ARE “TIME”, AND NO ONE KNOWS YOU FULLY”!

“Oh Lord! even now, i.e. after your taking this incarnation, the devotees do not know about You at all



times and fully” — Kunti says this, through the next verse.

न वेद कश्चिद्भगवंश्चिकीर्षितं  
तवेहमानस्य नृणां विडम्बनम्।

न यस्य कश्चिद्वितोऽस्ति कर्हिचिद्-  
द्वेष्यश्च यस्मिन् विषमा मतिनृणाम्॥२८॥

**VERSE 28 Meaning:** “Oh Lord! when You enact your “Leelas” like a “human being”, no one is able to understand your motives or choices (i.e. what is it, You want to achieve). Oh Lord! at no time, anyone is dear to You or an enemy! The intellect of people get deluded in respect of everything about You and your actions (i.e. none is able to understand your “ways”).”

**श्रीसुबोधिनी:** ने वेद कश्चिदिति। किं कर्तुं भगवान् विचारयतीति न कोऽपि वेद। ननु कार्यदर्शनेन ज्योतिःशास्त्रेण वा, यदेव जायते तदेव भगवच्चिकीर्षितमिति कुतो न वेद? तत्राऽऽह—तवेहमानस्येति। नृणां विडम्बनमनुकरणमीहमानस्य चिकीर्षितं न वेदेत्यर्थः। सामान्यव्यापारेणैव कार्यस्य सिद्धत्वाद्विशेषरूपमनुकरणं किं कार्यायेति भवति सन्देहः। नन्वस्याऽनुकरणस्य कार्यं स्पष्टमेव पाण्डवरक्षा कौरववधश्चेति। भूभारहरणमर्जुनादीनां यशोदानं च? तदपि नेत्याह—न यस्य कश्चिदिति। पाण्डवरक्षादिकं तदा विशेषकार्यं स्याद्यदि भगवतो मित्रोदासीनविद्विषो भवेयुः। तथा सति भगवत्त्वमेव न स्यात्। कश्चिदपि दयितो न क्वचिदपि दयितो न। एवं द्वेष्यश्च कश्चिदपि क्वचिदपि। चकारादुदासीनः। तर्हि कथं कार्यं दृश्यते पाण्डवरक्षादि? न च कालादिति वक्तव्यम्। कदाचिदपि कौरवरक्षाऽश्रवणात्। तत्राऽऽह—यस्मिन् विषमा मतिनृणामिति। यस्मिंस्त्वयि नृणां पाण्डवादीनां विषमा मतिर्भवति अयमस्माकं मित्रमयं शत्रुरिति। न हि कलशादिषु वस्तुषु गृहे नीयमानेषु दर्शनाच्छकुनादिसम्पत्तौ न? तेषां स्वरूपं भिद्यते। शुक्तिकायां वा रजतादिप्रतीतौ तस्य स्वाभाविकधर्मव्यतिरेकेण कश्चिदस्ति भ्रमहेतुः।

स्वाभाविकस्यैव भ्रमहेतुत्वे सर्वेषामेव भ्रमः स्यात्। तस्मात्स्वगतदोषेणैव रागादिना त्वयि मित्रत्वादिप्रतीतिः। न तु त्वयि तादृशो धर्मः कश्चिदस्तीत्यर्थः। ननु तदनुसरणं धर्मो भगवत्यस्ति। यतः सर्वभावित इव भवति। तदपि नास्तीत्याह चकारेण। मित्रत्ववदनुसारित्वमपि भ्रान्तमित्यर्थः॥२८॥

एवं दुष्टदुर्ज्ञेयत्वं निरूप्य लक्षणं निरूपयति द्वाभ्याम्—

**SRI SUBODHINI:** No one is able to know, as to what exactly our Lord wants to do or achieve through His “Leelas”. Someone may say, that through “astrology” or seeing the “actual action” done by our Lord, we may be able to realize the desires and intentions of our Lord! This is answered by telling, that our Lord does all His actions like a “human being”, and how we can ever hope to understand His desires and ways? No one is able to understand, as to when our Lord will put “special” efforts or otherwise! — as many “ordinary” tasks can be attended with “ordinary” efforts only. In other words, no one is able to understand, as to which “tasks” our Lord uses His divine nature! Especially when our Lord can achieve everything without taking a “human” body at all! Of course, it is clear, that our Lord, by taking a “human” body, protected the Pandavas and got them back their kingdoms, after destroying the Kauravas! Hence, we need not doubt about His desire to complete certain “tasks” by taking a “human” body! On this, it is said, that our Lord performed these “Leelas” of protecting the Pandavas, etc. only, when our Lord’s “friends” were “helpless”, and there were also “enemies” for our Lord. in fact, All these events point out, that our Lord also had “friends and foes”! **BUT IN REALITY, OUR LORD HAS NO ONE “DEAR” TO HIM, NOR ANYONE IS AN “ENEMY” TO HIM! THERE IS NO ONE, IN WHOM HE IS “DISINTER-**

ESTED" (UDAASEENA). Then, how are we able to see these "actions" of protecting the Pandavas and destruction of the Kauravas in our Lord? We may say, that due to good and bad "time" (Kaala) all these events happened. If we agree to this proposition, then we have to accept that "time" may favour the Kauravas also, and their protection will also be ensured! But the Kauravas were not protected at all.

The Pandavas had a "deluded" intellect, that they thought, that our Lord was their "friend" and an "enemy" of the Kauravas! Our Sri Mahaprabhuji is giving an example here, that the "difference" lies in the "perception", and not on the object itself! E.g. An auspicious (well decorated with vermillion etc.) pot of metal is used to receive and welcome saintly and noble persons. There are also metal and clay pots used for bringing water, storage etc. These vessels (pots) are not treated as a good auspicious sign — though all of them are "pots" with the same "round" form only! In the same way IN BRAHMAN'S (OUR LORD) FORM, THERE IS NO "DIFFERENCE OR DIVISION" CREATED BY ENMITY, FRIENDSHIP OR INDIFFERENCE! Like seeing "silver" in the sea shell is due to a "delusion" in the eyes of the onlooker! If by its inherent nature, this sea shell is "silver" only, then this "delusion" of seeing silver in a sea shell should take place for everyone! In this way, we can clearly see that the "seeing of silver in sea shell" is due to some defect in the onlooker! IN THE SAME WAY, DUE TO THE BLEMISH OF "LIKES" AND "DISLIKES" IN OUR OWN MIND, WE SEE THE "BLEMISH" OF FRIENDSHIP, ENMITY AND INDIFFERENCE IN OUR LORD ALSO! In fact, Our Lord does not have

any “quality” in Him, which can give rise to regard His as described above!

It is also said, that our Lord keeps and responds in the same attitude or way of His devotee, and due to this, our Lord also becomes, with the same types of attitudes of everyone! In other words, our Lord resembles like a “human being”! i.e. He has to become and respond as per the “attitude” of the human being. Thus, if a person loves Him, our Lord also has to love this person, and if a person hates our Lord, the Lord also has to perforce, hate this person! If this is true, how can we say, that our Lord has no friend, foe or an indifferent person? It is said, that this is not so! This is told by the syllable “Cha” (and) used in this verse. The purport is that IT IS A DELUSION, THAT OUR LORD HAS THE ATTITUDES OF FRIENDSHIP, ENMITY AND INDIFFERENCE! I.E. OUR LORD IS “HUMAN” ONLY!

In this way, after explaining, that our Lord cannot be “known” by wicked and bad persons, Kunti, through the following 2 verses describes our Lord’s “real nature”!

जन्म कर्म च विश्वात्मन्नजस्याऽकर्तृरात्मनः।

तिर्यङ्नृषिषु यादस्सु तदत्यन्तविडम्बनम्॥२९॥

**VERSE 29 Meaning:** “Oh Lord!, whose form is this Universe! (i.e. who has become this Universe). Neither You take a “birth”, nor do any “action”! Even then, You take “births” as animals, birds, humans, the sages, the denizens of water etc, and also “act” as needed and appropriate in the “outer bodies”. This is indeed very bewildering, and also astounding!”

**श्रीसुबोधिनीः जन्म कर्मचेति।** भगवतः सर्वानुकरणरूपो धर्मो लक्षणमसाधारणो धर्मः। नटादिरपि किञ्चिद्द्रव्यान्तरसम्बन्धेन तथा स्वाऽऽत्मानं प्रकाशयति भगवांस्तु केवल एवाऽविक्रियमाण एव परमानन्दरूप एव नरदेहेन्द्रियरूपेण दृश्यरूपेण स्वाऽऽत्मानं ख्यापयति। एतद्भगवतोऽसाधारणं लक्षणम्। एतदज्ञाने कोऽपि भगवन्तं न पूजयेत्। न चाऽस्य मोहकत्वम्। लक्षणत्वात्। अन्यथा सर्वेषामपि मोहो भवेत्। तस्मादनुकरणं भगवत्लक्षणमिति ज्ञेयम्। तत्र चेद्भ्रमः? पूर्ववत्स्वदोषेणैव दुष्यति, न भगवतः कश्चिद्दोष इत्यर्थः। ननु युक्तिबाधितं न वेदोऽपि बोधयतीति कथं भगवतोऽनुकरणं सम्भवति? तत्राऽऽह—**विश्वात्मन्निति।** यथा भगवानविक्रियमाण एव विश्वरूपो जातः। तस्याऽनुकरणे कः प्रयास इति भावः। अजस्य जन्म। अकर्तुः कर्म। पुरुषोत्तमस्याऽऽत्मनो व्यापकस्य तिर्यक्षु वराहादौ नृषु रामादौ ऋषिषु वामनादौ यादस्सु मत्स्यादौ तत्तद्रूपेण स्फुरणमत्यन्तमनुकरणम्। पुरुषोत्तमत्वमपि ज्ञापयन्मनुष्यत्वादिकमपि ज्ञापयति। विश्वस्मिस्तु ब्रह्मत्वे ज्ञाते न जगत्त्वेन ज्ञायते। तस्मादनुकरणलक्षणोऽसाधारणो भगवद्धर्मः। अतो नाऽनेनाऽपि भगवति सन्देहो युक्त इति सिद्धम्॥२९॥

ननु विशेषदर्शनात्सन्देहो गमिष्यति। किं तद्धर्मवत्त्वेन ज्ञापनेन? तत्राऽऽह—

**SRI SUBODHINI:** It is an “extraordinary” quality of our Lord to have become all these “forms”! The purpose is HE, WHO IS ABLE TO SHOW AND BECOME ALL THESE FORMS IS OUR LORD ONLY! Even an “actor” has to resort to so many types of contrivances and accessories to show himself as the “person”, whose role he is acting! But our Lord does not need any outside “accessory or aid (help)” to manifest Himself in endless forms! — although He continues to remain unchanged, unaffected and eternally blissful! THIS IS THE SUPERNATURAL QUALITY OR SIGN OF OUR LORD! But, if this knowledge of our Lord’s “divinity” is not present or “known”, i.e. it is He, who has become everything, then no one will

worship or serve our Lord! In other words, treating our Lord, as another "human being", everyone will ignore Him and His divinity! That is why, our Lord continues to remain "changeless" (unaffected) and in His own bliss, even when He takes on a "human" form and the human "senses"! A "form", which is only "shown" does not generate "infatuation" in the mind of the onlooker! (i.e. an "actor's new form" will not infatuate, as everyone knows, that it is only "acting"). From this, we can realize, that our Lord has "put on" this "human" body, with a purpose and motive in His mind. We have already seen earlier that, due to one's own "blemish" only, people see our Lord in different "ways" — and our Lord does not have any "blemish" in Himself.

A doubt may arise here. How can ONE person show Himself into many forms? Why are the Vedas extolling our Lord as "Sarvaroopā" — having become all the "forms"! Does this mean, that our Lord is following all these "forms"! What is the clear position? With a view to make us realize the "real" aspect, it is said, in the verse, that OUR LORD IS THE "AATMA" OF THE UNIVERSE (VISWAATMĀNAM). In other words, it is our Lord, who is unaffected and unchanging, has become this "Universe". When our Lord has this "enormous capacity", what is the difficulty for Him to become a mere "human being", and also the other "forms"? OUR LORD IS "BIRTHLESS"! EVEN THEN, HE TAKES "BIRTHS"! OUR LORD IS "AKARTĀ" — A PERSON WHO DOES NOT "DO" ANY ACTION! EVEN THEN HE "DOES ACTIONS"! OUR LORD SRI PURUSHOTHAMA IS ALL PERVASIVE! EVEN THEN, HE MANIFESTS, AS INCARNATIONS, AS ANIMALS, BIRDS, A BOAR, A SWAN, AS "HUMANS"



IN THE FORM OF SRI RAMA, AS A SAGE IN THE FORM OF VAMANA, AS A "FISH" (AMONG DEVIZENS OF WATER). In this way, our Lord manifests Himself in such "forms" as "inspired" in His mind! He takes "incarnations", although it is clearly stated, that it is the Lord of the Universe Sri Purushothama Himself who takes these "incarnations"!

When a person attains the knowledge of "Brahman" in this Universe, then He clearly sees this "Universe" as "Brahman" and not as the mere Universe! But, there is a division or difference, during our Lord's "incarnations". In other words, during the stage of "incarnations", the "opposite view" continues to exist i.e. not like the knower of "Brahman", who is able to see "Brahman" only in this Universe! Hence, it is said, that OUR LORD'S MANIFESTING HIMSELF IN VARIOUS FORMS IS HIS "SUPERNATURAL" VIRTUE OR QUALITY! This also proves, that our Lord may even do actions, which are beyond the ken of one's understanding or logical thinking! IN OTHER WORDS, OUR LORD CAN SHOW HIS SUPREME STATUS OF BEING SRI PURUSHOTHAMA (THE LORD OF THE UNIVERSE) AND ALSO AS A "HUMAN BEING" AT THE SAME TIME, WITHOUT ONE "FORM" CHANGING OR AFFECTING THE OTHER! In this way, we should not doubt, that our Lord does, in fact, follow the "worldly" ways, in His incarnations!

Another doubt arises here. On seeing the "special nature" of our Lord's "actions", if doubts get removed, then what is the necessity to speak about our Lord, of His "supernatural" status and nature? On this she says, as follows.

गोप्याददे त्वयि कृतागसि दाम ताव-

द्याते दशाऽश्रुकलिलाञ्जनसम्भ्रमाक्षम्।

वक्रं निनीय भयभावनया स्थितस्य

सा मां विमोहयति भीरपि तद्विभेति॥३०॥

**VERSE 30 Meaning:** “Oh Lord! on your breaking the vessel containing curd, mother Yasodha, with a view to “bind” (tie up) You, had taken a rope in her hand! At this time, You had shed copious tears, with your eyes expressing “fear”, and full of collyrium flowing through the tears. You had kept your lotus like face downwards, and with the attitude of “fear” stood there! I saw You like this — You, who is dreaded by even “death” — and till now, this sight of yours (Darsan) is continuing to infatuate and enrapture me (i.e. the Lord enacted His Leela of “fear”).”

**श्रीसुबोधिनी:** गोप्यादद इति। एतादृशमनुकरणं भगवतो यद्विशेषदर्शनेऽपि जाते भ्रममुत्पादयति। तत्राऽहमेव दृष्टान्तः। कदाचिदहं गता गोकुले त्वां द्रष्टुम्। तस्मिन्समये गोपी यशोदा शिलापुत्रेण भाण्डभेदने कृते कृतागसि त्वयि दाम आददे। तदा तावत्तदानीमेव या ते दशा जाता। ननु सा स्वभावत एव तव दशा भविष्यति? तत्राऽऽह—अश्रुकलिलाञ्जनसम्भ्रमाक्षमिति। अश्रुभिः कलिलं यदञ्जनं तेन सम्यक् भ्रमयुक्ते अक्षिणी यस्येति। तादृशं मुखं नीचतया स्थापयित्वा स्थितस्य तवेति पूर्वेण सम्बन्धः। एवं सर्वैर्ज्ञातमयं सर्वथा भीत इति। नन्वेवमस्तु को दोष इति चेत्? तत्राऽऽह—भीरपि यद्विभेतीति। यद्भयं मृत्युरूपं तस्याऽपि भयं यतो भगवतो भवति। भीतत्वं भयहेतोर्बाधको धर्मः न हि तस्मिन् विद्यमाने कस्यचिद्भयं सम्भवति॥३०॥

एवं भगवति विरुद्धधर्मत्वं तत्सम्बन्धादन्यत्राऽपि विरुद्धधर्मत्वमिति लक्षणमुक्तम्। जन्मकारणनिर्द्धारमाह केचिदाहुरिति चतुर्भिः। नमनार्थं जन्मनिर्द्धारः कर्तव्यः। देहान्तःकरणाऽऽत्मनामुत्तरमुत्तरं श्रेयः। ततो देहत्वेनाऽनमनीयत्वेऽपि भगवद्वतारत्वे ज्ञाते नमनीयत्वं सिद्ध्यति। तत्र

तादृशस्य कथमनमनीयदेह इति शङ्का। तत्र ऋषिभेदेन स्वयोगजधर्मभेदात्परमार्थतो भगवदिच्छाऽज्ञानाच्च चतुर्विधा ऋषयः स्वस्वबुद्ध्यनुसारेण देहसम्बन्धप्रयोजनं कथयन्ति। वंशकर्ता पिता चैव मुख्यौ देहनिरूपकौ। दुःखाभावश्च मोक्षश्च द्वावर्थाविह सम्मतौ। अर्थद्वयविरोधे अर्थो बलीयानिति तदर्थं मतभेदाः। अर्थस्य गुणभावे देहमुख्यतया मतद्वयम्। अर्थप्राधान्ये च मतद्वयमस्ति। तत्र वंशकर्तुर्मुख्यत्वान्महत्वाच्च तदीयत्वख्यापनेन तस्य कीर्तिर्भवतीति धर्मप्राधान्येन यदुवंशेऽवतीर्ण इत्याह—

**SRI SUBODHINI:** Kunti says, that our Lord's giving the vision of the entire Universe to mother Yasodha, and other "Leelas" also create "delusion" in the minds of devotees about the Lord following the "human" ways. Kunti says further, "For this, let me give my own example! I had gone to Gokulam once, for getting Your Darsan. At that time, mother Yasodha had taken in her hand, a rope, with a view to tie You up, as You had broken the pot of curd, with a stone! I witnessed your "state" at that time! This "state" was not natural to You. You had eyes, full of tears rolling down your lotus like face with black collyrium (Kajal). The eyes were full of "fear", and transfixed! You had kept your face down and stood there! I saw You in this state at that time. Everyone realized or understood, that You were totally afraid. A doubt may arise here, as to what is wrong for our Lord to show Himself as "afraid"? Answering this, Kunti says that, "Oh Lord! even "death" is afraid of You! How can You ever get any "fear" from anything? It is "contradictory", that You get "fear", when You are capable of instilling "fear" even in "death" (which everyone is afraid of). IN FACT, BY REMAINING IN YOUR HEART OR NEARBY, NO ONE WILL EVER GET "FEAR" AT ALL! Hence, Oh Lord! your getting "fear" is indeed very astonishing!

In this way, our Lord's "qualities and virtues" of "opposing" nature and others have been described e.g. (1) The "birth" of the "birthless" Lord. (2) Getting fear from the factor of "time", though "time" (Kaala) is always afraid of our Lord. (3) Having, at all times "opposing virtues" in Himself (Virudhadharmaasraya).

Kunti is now describing, through the next verse and the subsequent 3 verses (totally 4 in number), the reason and cause for our Lord taking a "birth"! With a view to do "prostrations", (Naman) it is necessary to determine the divinity of our Lord!

Usually, the body, the inner mind and the "Aatma" are regarded as better than one another, in this succeeding order! i.e. the inner mind is greater than the body and the "Aatma" is greater than the inner mind. Though it may not be proper to do "prostrations" to our Lord, by regarding Him only as "human" body, but, no sooner we realize that our Lord Sri Purushothama has taken this "incarnation", then our Lord becomes "deserving" of "prostrations"! Some may ask, as to why, did the Lord take a "human" body, which is usually not "deserving" to be prostrated to?

Answering this (i.e. the reason for our Lord taking a "human" form), it is said, that, sages have given 4 reasons for this.

"The scion of the family Yadu, and our Lord's own father are the important reasons for our Lord taking His "human" form. The reason for our Lord's incarnation is to mitigate the sorrow of His devotees and to give "liberation" to everyone. Our Sri Mahaprabhuji explains this further. He says, when there is a conflict between "purpose" and "material", then the "purpose" is

considered as stronger! With this logic, the sages have difference of opinion on the “purpose” of our Lord taking this incarnation. When the “purpose” is considered as “lower”, then the “body” is considered as important. When the reasons for our Lord’s incarnation, are considered as more important, then two “purposes” are identified as very important viz. mitigation of sorrow and giving liberation to everyone. Though these 4 “reasons” are there (2 pertaining to the “material” and 2 pertaining to the “purpose”). King Yadu was considered as a great soul, and the Lord had taken an “incarnation” in this family, and this had resulted into the “fame” for this family! This aspect is being spoken of by Kunti, through the next verse.

केचिदाहुरजं जातं पुण्यश्लोकस्य कीर्तये।

यदोः प्रियस्याऽन्ववाये मलयस्येव चन्दनम्॥३१॥

**VERSE 31 Meaning:** “With a view to increase the auspicious “fame” of the noble and much loved king Yadu, some persons say, that our Lord, who is “birthless” took His “birth” in this family — like the origin of the sandalwood trees in the Malaya mountain takes place, with a view to progress the “fame” of this mountain!”

श्रीसुबोधिनी: केचिदाहुरिति। अजं जातमिति पूर्ववद्विरुद्धधर्माश्रयत्वम्। पुण्यश्लोकस्य यदोः। अत एव तथैव शास्त्रार्थो निर्द्धारित इति—“तत्रांशेनाऽवतीर्णस्ये” त्युक्तम्। प्रियस्येति। पुष्टिमार्गभक्तत्वात्। मलयस्येव चन्दनमिति। यथा—‘वन्दामहे मलयमेवे’त्यादि मलयस्य यश एवं यदोरपि। तद्वंश्यानां भगवत्सन्निधानेन भगवत्सारूप्यात्॥३१॥

अपरे पुनर्दूरसम्बन्धमसहमानाः प्रसङ्गादपि कीर्तिसम्भवात्कृतप्रयत्नत्वाच्च वसुदेवस्य निर्दुष्टत्वाच्च अर्थपुरस्सरं प्रवर्तमाना ऋषयो वसुदेवस्य सम्बन्धिन्यां देवक्यां पुत्रत्वेन याचितः सन्नज एव जात इत्याहुः। तदाह—

**SRI SUBODHINI:** The “birthless” Lord has taken a “birth”- by telling like this, Kunti, is reemphasizing, like before, our Lord’s divine nature of following the “opposing qualities” (Virudha Dharmaasrayatwam). Yadu had auspicious fame, and our Lord manifested Himself in this family. King Yadu was a righteous person, and hence, our Lord took “incarnation” in this family. This is the meaning of the scriptures (Yadoscha Dharmaseelasya). Yadu has been referred to as “Priya” (much loved). Yadu followed the system of grace (Pushti) of our Lord and due to this, he was much “loved”! Here, an example is given, as to how the sandalwood trees in the Malaya mountain, spreads through it’s fragrance, the glory of the mountain! It is said, that even Neem trees become sandalwood trees in this mountain. In the same way, Yadu’s “fame” also is being told. Because of our Lord taking the incarnation in this family, all the persons born in this family were blessed with the liberation of “Sarroopyam” (of the same “form” like our Lord).

Some others, thinking it inappropriate to speak of this “relationship” of Yadu (being distant) now say, that, it is better to speak about the penance and other efforts done by our Lord’s father Sri Vasudeva — as being the “purpose” of our Lord’s incarnation. i.e. Our Lord rewarded Sri Vasudeva’s penance by taking His incarnation in this family. In fact, sages regard Sri Vasudeva, who was “blemish free” and mother Devaki, to be the incarnations of Sutapa and his wife Prisni respectively, and they say, that our Lord took incarnation in this family (to fulfill His promise). This is being told by Kunti, through the following verse.



अपरे वसुदेवस्य देवक्यां याचितोऽभ्यगात्।

अजस्त्वमस्य क्षेमाय वधाय च सुरद्विषाम्॥३२॥

**VERSE 32 Meaning:** “Some others say, that You, Oh Lord! though “birthless”, have taken the incarnation by “appearing” from mother Devaki and Sri Vasudeva, with a view to confer welfare on this Universe and for the destruction of the wicked demons. They say, that in a previous life, Sri Vasudeva and mother Devaki were respectively Sutapa and his wife Prisni, and they had prayed to our Lord, to be born as their son.”

श्रीसुबोधिनी: अपर इति। सोऽजस्त्वमेवेति पृथग्योजना। “पित्रोः सम्पश्यतोः सद्य” इति प्राकृतरूपप्रदर्शनाद्भिन्नशङ्का स्यात्। साऽप्यनेन निवारिता। तत्र हेतुः—अस्य क्षेमायेति। जगतो युधिष्ठिरस्य वा। अत एव—“जातः कंसवधार्थाय” इत्यादि वाक्यानि। अनेन द्वयं प्रयोजनं भिन्नमिति ज्ञापितम्। देवानां भिन्नतया हितकरणात्। चकारात्तेषामपि कृतार्थत्वाय सुरद्वेषित्वेन स्वतो मुक्त्यभावात्। अनेन भगवतो दोषाभावो निरूपितः। अत एवोभयोः कार्यता। अन्यथा वैषम्यं स्यात्॥३२॥

अन्ये पुनः कालान्तरीयत्वाद्वसुदेवस्याऽपि “अर्थो बलीयानि” त्रि न्यायं पुरस्कृत्य कामप्रधाना भूमिभारहरणार्थं भगवानागत इत्याहुः। तदाह—

**SRI SUBODHINI:** On being prayed for, with a view to confer welfare for His devotees, and for the destruction of the demons, our Lord had taken the incarnation in the house of Sri Vasudeva and mother Devaki. YOU ARE THAT BIRTHLESS LORD OF THE UNIVERSE! A doubt may arise, that our Lord had become a “human child” later on seeing His parents and as per their request (PITROHO SAMPASYATOHA SADHYAHA). In this way, the “incarnated form” and the “changed form” (as a human child) are different! With a view to remove this doubt, it is said that, “YOU ARE THE

SAME LORD, WHO HAS NO BIRTH!" The reason for this "manifestation" was for conferring "auspicious welfare" to the Universe or for conferring welfare on Yudhishtira and others, coupled with the destruction of the demons, who were the enemies of the "celestial deities" (JĀTĀHA KAMSAVADHARTHAYA).

Our Lord gives the blessings of liberation after killing the demons. In this way, these two different "purposes" of our Lord's incarnation have been told. Our Lord had helped the celestial deities, in a different way! The syllable "Cha" (and) in the verse, indicates also, that our Lord liberated the demons by destroying them! These demons hated the celestial deities and due to this hatred, they would never get "liberation" on their own! Our Lord kills them and "liberated" them! In this way, our Lord "really" benefited the demons as their benefactor! Our Lord can never be judged as "wrong or prejudiced" due to His killing of the demons, as He simultaneously confers on them the higher benefit of "liberation"!

In the last two verses, treating the "body" as important, the glory of the main scion of the family (Yadu) and of His father (Sri Vasudeva) has been hailed. It is also said here, that our Lord had got related to both Sri Vasudeva and mother Devaki, during their last two births! If we accept the "purposes" as explained up to now, as true, then, our Lord should have taken an "incarnation" in the family of Sri Vasudeva, only with His "part" (Amsa), as He had done earlier! BUT OUR LORD HAD MANIFESTED HIMSELF IN THE "FULL TOTAL" (POORNA) WAY! From this, we realize that, for our Lord taking this present incarnation as Sri

Krishna, the previous “purposes” are supplementary only! Hence, some persons say, that the real reason for our Lord taking this incarnation was to destroy the “burden” for this earth!

भारावतारणायाऽन्वे भुवो नाव इवोदधौ।

सीदन्त्या भूरिभारेण जातो ह्यात्मभुवाऽर्थितः॥३३॥

**VERSE 33 Meaning:** “Some others say that, You Oh Lord! have manifested yourself to remove the enormous burden of this earth, which was sinking like a frail boat into the ocean, after responding to the prayer made by Lord Brahma, to save this earth!”

श्रीसुबोधिनीः भारेति। ननु भगवति सपरिकरे समागते परमधिको भारो भवति। न तु भारावतरणम्। भारतकर्तृषु भूमौ वा बलत्वेन प्रविष्टे भारनाश एव न तु भारोत्तारणम्। भारतकर्तृणामधः पातने वैषम्यम्। मुक्तिदाने पूर्वोक्तपक्षाऽविशेषः। स्वतन्त्रफलता च स्यादिति चेत्? न। अयं भारो न दैहिकः किन्तूद्वत्तचेष्टाहेतुको मानसः। सोऽप्यतिभावनया दैहिक इव भवति। तत्र भूमौ भगवति समागते तत्र चित्ते जाते उद्वेजकविस्मरणाद्भारोत्तारणम्। बुद्ध्या हि भार आरोपितः। शीघ्रं प्रतीकारकरणायाऽऽह—नाव इवोदधाविति। अनेन वैषम्यात्कालस्याऽपि मज्जनहेतुत्वं सूचितम्। यथा तरङ्गादिराधारदोषस्तथा धर्मक्षयादिरपि कालदोषः। तस्मात्कालाधारायाः पृथिव्या आधाराधेयोभयदोषसम्भवाच्छीघ्रं प्रतीकारः कर्तव्य इत्यर्थः। अन्यथा पुनर्भूमेरुद्धारः कर्तव्यः पतति सृष्टिश्च। अत एव ब्रह्मणः प्रार्थनेत्याह—आत्मभुवाऽर्थित इति। आत्मभुवेति। स्वस्याऽपि ब्रह्मजननं पततीति भावः। स्त्रीपुत्रप्रार्थनया कृतमिति कामत्वाद्भगवतोऽनभिप्रेतत्वं सूचितम्। अवसादनेन विशीर्णतायां पुनर्निर्माणञ्च कर्तव्यं स्यात्। तथा चैकदेशनिर्माणासम्भवान्नूतनब्रह्माण्डनिर्माणमप्यापतेत्। अतो भगवतैवं कृतमिति। एकपक्षे इतरप्रयोजनं प्रासङ्गिकमिति द्रष्टव्यम्। अन्यथा अर्थभेदादवतारभेदो भवेत्॥३३॥

एतेषां पक्षाणां पूर्वपक्षत्वान्न पर्यवसानकथनम्। केचन पुनर्भगवद्विचारेण त्रैवर्गिकार्थस्य हीनत्वं विचार्य भगवत्क्रियमाणेनैव हेतुना सर्वमुक्त्यर्थं भगवदवतार इत्याहुः। तदाह—

**SRI SUBODHINI:** A doubt arises now, as to whether the “burden” for this earth will get increased due to our Lord’s incarnation into this world with all His servants and associates! In other words, the “burden” for this earth will get increased, instead of being “lessened” or removed! But, in this verse, Kunti has told, that our Lord had taken His “incarnation” to remove the burden for this earth (“Bharavataranaya”). Removing this doubt, it is said, that our Lord blessed these wicked persons with “liberation”, after destroying them — as they were the actual “burden” on this earth! Is this “liberation” being blessed on these demoniac persons, the same as the “liberation” given to our Lord’s devotees, which is a source of “happiness and joy”? Not at all. Because the burden of this earth is caused by the “cruel and wicked” actions of these demoniac persons, and this burden is of the “mental” nature and not “physical” (Daihik). Of course, where the intensity of this “mental weight” becomes more, there it takes the form of “burden for the body” also!

On the advent of our Lord, into this earth, the mind of the “suffering” persons get merged in our Lord, and due to this, they totally forget those persons, who give them “sorrow” and this total forgetting becomes, as good as, the removal of their “burden of grief” from their minds! Neither this earth will feel it as a burden! In this way, the removal of “burden” for this earth has been explained. Usually, the “intellect” feels, the existence of “burden”, and when the “intellect” itself

no more feels this "burden", then it is considered, that no longer this "burden" exists! Neither sorrow!

That, the Lord should take very quick action to save this earth from its burden! For this sake, in this verse, the example of the "overweight-ridden-boat" in the ocean is given, which is about to sink! It becomes necessary to shed the excess weight, to save the boat from sinking! Here also, the Lord feels it necessary to remove the burden of this earth, very quickly!

From this example of "boat sinking" in the ocean, what is explained is, that the factor of "time" (Kaala) can cause "problems and difficulties", and this is also one of the "causes" for the sinking of earth into the ocean! Like the waves in the ocean form the "blemish and defects" of the ocean, in the same way, the decline in "righteous practices and conduct" (Dharma) is the "blemish and defect" of "time" (Kaala). The factor of "time" is the basis and fulcrum on which this earth is "based" (Aadhaar). Hence, being related to "time", in this way, the "earth" also gets the "blemish" of "time"! Hence, it becomes necessary to take the required remedial action very quickly. If not done in time, due to the sinking of earth into the ocean, further efforts will be required to retrieve this earth, and Lord Brahma will be required to start his "creation" again! With this thought in mind only, in this verse, it is said, that **OUR LORD GOT MANIFESTED DUE TO THE PRAYER MADE BY LORD BRAHMA!** We should remember here, that Lord Brahma had got originated from our Lord only! When there is no "creation", then, Lord Brahma will also cease to exist, although he is born of our Lord! In this event, our Lord also will have to originate

Lord Brahma again! Hence, to avoid all this “repetition”, our Lord removed the “burden” of this earth, as a result of prayers made by His wife viz. mother earth, and by His son viz. Lord Brahma! In other words, our Lord was not eager to come down in an “incarnation”, only for the sake of removing the burden of this earth! Moreover, through this “burden”, if mother earth were to get disintegrated, then our Lord will have to originate this “earth” again! In this event, as only one earth cannot be made again, our Lord, then, will have to recreate this entire Universe again! Considering all these eventualities, our Lord destroyed only the “burden” for this “earth”, and did not allow it to get “sunk”! A doubt arises here. Was this removal of “burden” of the earth the “only purpose” for our Lord’s incarnation? Our Lord’s incarnation was also done for the sake of conferring “benefits” on the celestial deities. But here the removal of the burden for this earth only has been spoken of. This doubt is answered by saying, that this removal of “burden” was the “most important purpose”, and all other “purposes” were incidental. If we do not accept this analysis, then, we will have to regard our Lord taking different “incarnations” to achieve different “purposes”!

Up to now, the real (most important) “end” or “purpose” of our Lord’s incarnation, it is said, is not yet told. Many persons say, that the main purpose of our Lord’s incarnation is not only to further the goals of “Dharma”, “Artha” and “Kaama” — as these are all considered as of “lower” category! Hence, many others say, that the purpose of our Lord’s incarnation is to enable the devotees to remember and sing His Leelas based on His “actions” and attain “liberation” (Moksha).



The purport is, that OUR LORD DOES HIS "LEELAS", AFTER TAKING HIS "INCARNATION" AND DUE TO THIS, DEVOTEES BEGIN TO REMEMBER HIS "LEELAS" AND SING THEM! THIS ENSURES "LIBERATION" (MUKTHI) FOR ALL THE DEVOTEES! If our Lord does not take His "incarnation" then, everyone will be denied the benefit of "liberation", as there is no "refuge or way" available for the devotees! Hence, it is told, through the next verse, that our Lord after taking His incarnation, enacts His Leelas. The devotees in turn, listen and sing the "Leelas" of our Lord and attain "liberation".

भवेऽस्मिन् क्लिश्यमानानामविद्याकामकर्मभिः।

श्रवणस्मरणाहर्णाणि करिष्यन्निति केचन॥३४॥

**VERSE 34 Meaning:** "Some persons say, that our Lord takes His incarnations for the sake of creating ideal and appropriate stories and Leelas, worthy of being remembered and for being listened to, by those, who are undergoing sorrow in this Universe, caused by their ignorance, about their own divine nature, attachment to the fulfillment of desires of objects and material pleasures, and due to the unceasing births and deaths, caused by their own "actions" (Karma)!"

**श्रीसुबोधिनी:** भवेऽस्मिन्निति। स्वाभिप्रेतत्वं तु स्वरूपनिरूपण एवोक्तम्। मुक्तिप्रकरणे श्रवणादीनां धर्मत्वं न भक्तित्वमिति विशेषः। भव इति निरन्तरोत्पत्तिमार्गाद्गमनेन। अस्मिन्निति। अनेकदुःखप्रदर्शनात्स्थित्या च क्लेशस्याऽऽसह्यता निरूपिता। अविद्या स्वरूपाऽज्ञानम्। ततः कामो विषयेच्छा। न हि परमानन्दे स्फुरति विषयेच्छा भवति। ततस्तदर्थं त्रिविधानि कर्माणि। श्रवणदेः कर्मणोऽविद्याकामकर्मनिवर्तकत्वं पञ्चमाध्याये निरूपितम्। श्रवणस्मरणयोर्भगवद्धर्मपरत्वे प्राकृतबाह्याभ्यन्तरसङ्गाभावान्न जन्मक्लेशः।

अर्थविवक्षया च स्थितौ सर्वस्य भगवत्त्वेन ज्ञानान्न दुःखदर्शनक्लेशोऽपि।  
 अन्यथा परमकारुणिको भगवान् कूपेऽन्धपातनन्यायेन लोकानां त्रैवर्गिकसिद्धये  
 नाऽवतरेत्। दृढमूलत्वज्ञापनाय त्रिविधतापपदं परित्यज्याऽविद्यादिपदप्रयोगः  
 कृतः। अहेतुकक्लेशप्रदर्शने तु निर्मूलकत्वात्स्वत एव दुःखनाशो भवेदिति  
 श्रवणादीनां वैयर्थ्यं स्यात्। अतो भगवान्मुक्त्यर्थमेवाऽतीर्ण इति सिद्धम्।  
 अवतीर्ण एव भगवत्यर्हता भवति श्रवणादिविषयस्य॥३४॥

एवं जन्मकारणनिर्द्धारमुक्त्वा फलनिर्द्धारमाह—

**SRI SUBODHINI:** The “purpose” of our Lord’s incarnation, which Kunti was aware of, has been already told by her from the verse, “Tada Paramahamsaanaam”, in which, she had described the “divine nature” (Swaroopa) of our Lord clearly! IN OTHER WORDS, “OH LORD! YOU HAVE TAKEN THIS INCARNATION FOR THE SAKE OF PROGRESSING AND POPULARIZING THE PATH (YOGA) OF “BHAKTHI”! This path of Bhakthi is well known, through the steps of “listening to and singing of the Leelas of our Lord”. Here also, the same two steps of “listening and singing” have been mentioned! Removing any contradiction (doubt), it is said, that the two steps of “listening to and singing of” our Lord’s “Leelas”, which are described here, are “parts” (Anga) of “liberation” i.e. here, these “Sravan” and “Keertan” have been explained for the sake of “liberation” only! Hence, these are told as a “duty” (Dharma). But they are done with a “desire” in mind viz. Mukthi (liberation) i.e. not “desireless” (Nishkaaama). Hence, these two ways, mentioned here are not the symbols of true path of devotion, wherein the devotee has no “desire” at all for any one of the 4 goals of a “human” life! This is the difference between the earlier reference to “Sravan and Keertan” and now! i.e THE

undertake to “listen and sing” the holy “Leelas” of our

DEVOTEE "LOVES THE LORD, AND "SINGS" HIS "LEELAS" WITHOUT HAVING ANY "DESIRE" IN HIS MIND! I.E HIS "BHAKTHI" IS "NISHKAAMA" (DESIRELESS).

In the verse, the word "Bhave" (the aspect of continuous origination and death) is used to describe the sorrow, undergone by the "Jeeva", due to ceaseless births and deaths! The word "Asmin" (in this) indicates, that in this "world", the "Jeeva" undergoes the experience of very many types of "sorrow", (which are intolerable (Klisyamananam)! The word "Avidhya" (ignorance — nescience) used in this verse, indicates the "ignorance" about one's own inherent "divine" nature! When the "Jeeva" forgets his "divine" origin and nature, he gets the "desire" for material objects and pleasures! This is what is explained through the word "Kaama" (desire) in this verse. WHEN THE HIGHEST "BLISS" (PARAMAANANDA) OF OUR LORD GETS ORIGINATED IN OUR HEART, WITH THE GRACE OF OUR LORD, A "JEEVA" NEVER GETS THE DESIRE TO ENJOY THE ORDINARY AND MOMENTARY PLEASURES OF OBJECTS AND MATERIALS! Usually, a "Jeeva", for the sake of fulfilling its desire for these objects and material pleasures, puts efforts of the Satwik, Rajasik and Tamasik natures! BUT THE EFFORTS MADE FOR "LISTENING AND SINGING OF OUR LORD'S "LEELAS"", LIBERATES THE DEVOTEE FROM "IGNORANCE", ATTACHMENT TO DESIRES AND OBJECTS, AND ALSO FROM ALL PAST "ACTIONS" (KARMA). This has been explained in the 5<sup>th</sup> chapter, through the verse, "YEVAM NRINAAM KRIYAYOGAHA".

If "listening and singing" gets related to our Lord's "Leelas" then "LISTENING OF OUR LORD'S 'LEELAS' REMOVES 'EXTERNAL' ATTACHMENTS, AND 'SINGING OF OUR LORD'S LEELAS' REMOVES ALL 'INTERNAL ATTACHMENTS'". In the absence of these two types of "attachments", a "Jeeva" is freed from its desire to go through "births and deaths"! — which causes the "sorrow and stress"!

By describing the real "purpose" of our Lord's incarnation, on our Lord taking His incarnation, all "Jeevas" are able to realize that this "incarnation" is of OUR LORD ONLY I.E. THIS IS THE SUPREME LORD OF THE UNIVERSE HIMSELF! Through this, they do not pass through the "seeing of sorrow"! If the "purpose" of our Lord's "incarnation" is only to progress the first three "goals" of a human life viz. "Dharma, Artha and Kaama", then, like the blind person falling into a dark well, the "Jeeva" will get enmeshed and captivated in these three "goals" only! Our Sri Mahaprabhuji says here, that even our Lord will have to do such actions only! BUT OUR LORD IS VERY COMPASSIONATE! HENCE, HE DOES NOT TAKE HIS INCARNATION FOR THE FULFILLMENT OF THE FIRST 3 "GOALS" ONLY!

In this verse, instead of using the words "three types of sorrow", the more potent words of "Avidhya" (ignorance), "Kaama" (desires) and "Karmabhihi" (actions due to desire) are used. Hence "sorrow" is firmly rooted, as it has happened due to these three reasons! If these "sorrows" were to happen, without any cause, then, they will also fade away automatically, putting an end to "sorrow"! Then, it will be useless or wasteful to undertake to "listen and sing" the holy "Leelas" of our

Lord! — as “sorrow” ends on its own! But sorrow does not end by itself. HENCE, OUR LORD HAS TAKEN HIS INCARNATION TO CONFER “LIBERATION” (MUKTHI) ONLY! THIS “TRUTH” IS PROVED! IN OTHER WORDS, OUR LORD, ON TAKING HIS “INCARNATION” ENACTS HIS “LEELAS”, AND THIS ORIGINATES THE EAGERNESS OF THE DEVOTEES TO “LISTEN AND SING” HIS “LEELAS” WITH LOVE!

In this way, after “proving” the main cause for our Lord’s “incarnation”, Kunti is explaining the “result” (Phalam) thereof — through the following verse.

शृण्वन्ति गायन्ति गृणन्त्यभीक्ष्णशः—

स्मरन्ति नन्दन्ति तवेहितं जनाः।

त एव पश्यन्त्यचिरेण तावकं—

भवप्रवाहोपरमं पदाम्बुजम्॥३५॥

**VERSE 35 Meaning:** “Those devotees, who listen to your “Leelas” again and again, spread the same, through advice and instructions, sing them, remember these “Leelas” with love and become blissful. These devotees only are enabled by your grace, to have the “Darsan” of your lotus feet, very quickly, which puts an end to their journey, through the cycle of “births and deaths”!”

श्रीसुबोधिनीः शृण्वन्तीति। दास्ये हि फलनिर्णयः कर्तव्यः। धर्मादिवद्व्यभिचारिफलत्वे परम्पराफलत्वे अन्यफलत्वे वा स्वतः सेवां कः कुर्यात्? यद्यपि स्वरूपनिरूपणेनैवैतत्सिद्ध्यति परब्रह्मत्वे भगवतः स्वस्य च जीवत्वे दासत्वादास्यसिद्धिरिति। तथापि योग्यतामात्रं सिद्ध्येन्न फलमुखतया। अतः श्रवणादिभिर्यदि पदं पश्येत्तदैव दास्यं कुर्यादिति युक्तं फलनिरूपणम्। ईहितं चेष्टितम्। भगवत्प्रयत्नमात्रनिष्पन्नमित्यर्थः। तवेत्यवतीर्णस्य। यथा सर्वे

पदार्था जगति तत्र तत्र सिद्धास्तथा सन्तो भगवत्कथा च गङ्गावद्देशविशेषे  
नियताः। तथा च गङ्गायां स्नायादित्यत्र न गङ्गायामागतायां स्नायादिति किन्तु  
स्वयमुद्यम्य तीर्थमुद्धृत्य महता प्रयत्नेनाऽन्तः प्रविश्य स्नायादिति। एवमत्राऽपि  
वक्तुरि सति शृण्वन्तीति न किन्तु सतां स्थाने गत्वा यथा वदन्ति तथोपायं  
विधाय समनस्केन्द्रियैः सम्यक्शक्तितात्पर्यनिर्णयः कर्तव्य इत्यर्थः। कृते च  
निर्णये तदानन्दे हृद्याविर्भूते रसेन गायन्ति। ततो रसपरवशा  
सन्तोऽन्यान्काश्चित्पुरस्कृत्य गृणन्ति उपदिशन्ति। एतेषां हेतुहेतुमद्भावोऽग्रे वक्तव्यः।  
ततः सर्वेषां पदार्थानां भगवत्सम्बन्धित्वेन श्रुतत्वाद्यं कञ्चन पदार्थं दृष्ट्वा  
ईहितमेव स्मरन्ति। ततः स्वतन्त्रफलत्वादानन्दहेतुत्वाच्च स्वत एव नन्दन्ति।  
अन्तरानन्दयुक्ता भवन्तीत्यर्थः। एवं श्रवणकीर्तनानि सावान्तरफलानि निरूपितानि।  
अतो महाफलनिरूपणाय अवान्तरफलवतामेव महाफलमिति निरूपयति—त  
एव पश्यन्तीति। अचिरेणेति पदादेवाऽयोगो व्यवच्छिन्नः। कालस्याऽहेतुत्वादेव  
न कालविलम्बो बाधकः। यथा कश्चित्समुद्रे मञ्जुन् तीरं पश्येत्तथा  
भवप्रवाहस्योपरमो यत्र तादृशं तीरभूतं पदाम्बुजं पश्येत्॥३५॥

एवं फलं निरूप्य दैन्यं निरूपयति अप्यद्येति चतुर्भिः—

**SRI SUBODHINI:** It is necessary to determine and prove the “result” of “Daasya Bhakthi” — the devotion to our Lord with the attitude of a “servant”! It is said, that “results” do not always “occur” by doing one’s “duties” (Dharma) properly. Sometimes they occur also! But, if the “results” for this attitude of devotion as a “servant” of our Lord, were to “occur or not occur at all” (i.e. there is a “doubt”, like in the case of doing one’s “duty”) then, no one will perform this “service and worship” of our Lord, automatically, and on one’s own initiative! Moreover, if the “result” of this devotion is also regarded as different (separate) from our Lord or it’s “happening” itself or otherwise, being “doubtful”, then, no one will serve or worship our Lord!

stories” to other devotees’ also. These devotees only have



Kunti has clearly stated about the divine nature and status of our Lord in the verse "NAMASYE PURUSHAM AADHYAM" (I am prostrating to You, Oh Lord! who is the primordial Lord of the Universe — Purusha!") From this clear exposition of our Lord's supreme divine status, anyone can get the devotion of being a "servant" of our Lord (Daasya Bhakthi). How? By knowing the real divine exalted status of our Lord, a devotee will get the "knowledge and realization", that OUR LORD IS THE "SUPREME BRAHMAN" AND "I AM A "JEEVA" ONLY, I AM ONLY A "SERVANT OF THE LORD" — IN THIS WAY, A "JEEVA" GETS THE DEVOTION OF BEING OUR LORD'S "SERVANT"! Being so, what is the necessity now, to explain and prove the "result" of attaining this Bhakthi? Answering this, it is said, that A "JEEVA" GETS THE "DESERVING" NATURE ONLY THROUGH THIS ATTITUDE AND FAITH OF REGARDING OUR LORD AS THE "SUPREME BRAHMAN", AND REGARDING HIMSELF AS A "SERVANT". BUT HE DOES NOT GET THE DEVOTION OF BEING A "SERVANT", WHICH WOULD CERTAINLY CONFER ON HIM THIS "RESULT", WITHOUT THE GRACE OF OUR LORD!

THUS, THE "JEEVA" BECOMES INFUSED WITH THE DEVOTION OF BEING A "SERVANT" ONLY WHEN HE GETS THE "DARSAN" OF THE LOTUS FEET OF OUR LORD THROUGH LISTENING, SINGING OF HIS "LEELAS"! HERE THE "RESULT" IS ATTAINED THROUGH THE "DARSAN" OF OUR LORD'S LOTUS FEET! ATTAINED, THROUGH HIS GRACE!

In the verse, the word “Yehitam” has been used to indicate our Lord’s “actions”, (Leelas) which are done by our Lord “effortlessly”!

The word “Tava” (your’s) indicates to our Lord, who has taken the incarnation and also to those, who listen and sing about our Lord’s “Leelas”, and the attainment of the “Darsan” of our Lord’s lotus feet, by these devotees only!

Like, in this world, we are able to procure various objects only from their respective “originating” places, in the same way, the companionship of noble saintly Mahaatmas and our Lord’s “Leelas” and stories, like the holy Ganges river, are available only in “special specific” places. When it is told, that everyone “should take a bath in the Ganga river”, it would not mean, that the “river Ganges should come to everyone”. It would mean, that each and every one should put “efforts” to go to the Ganga river, and take bath in it!

Here, it should not mean, that we will listen to our Lord’s glorious “Leelas” only, when a “speaker” becomes available. A good “listener” should go and visit noble saintly Mahaatmas, by himself and follow the instructions and advice of these holy persons. They should concentrate their mind and senses on this advice and imbibe the power of our Lord’s “Leelas” and its purport. The power of “words” gets imbibed through the understanding of their “purport”, and the bliss of the “heard” Leelas of our Lord gets originated in one’s mind. Then, the devotee sings about our Lord, with this “bliss” (Aananda). He gets very joyful and blissful, (Paravasa) and tells about our Lord’s “Leelas and stories” to other devotees also. These devotees only have

the “Darsan” of our Lord’s lotus feet! We will see later the truth of the sequence of this devotion viz. that a devotee will sing only after listening, and when he sings only, there will be advice and instructions to others!

By hearing and relating every object to our Lord, a devotee remembers our Lord’s “Leelas” only on seeing each and every object in this world. Then, these devotees become blissful in their “heart”, (inside) as this bliss of our Lord is an independent result, and is also the cause of “perennial bliss” (Aananda). That, through listening etc. of our Lord’s “Leelas” a devotee attains the highest bliss has been thus proved.

“TA YEVA PASYANTHI” – only those devotees have the “Darsan” of our Lord’s lotus feet! The word “Achirena” (without delay) used in this verse denotes, that this “highest result” (Mahaphalam) is attained very quickly. “Time” (Kaala) has no “role” on this! Hence it cannot create any “delay” either!

Our Sri Mahaprabhuji gives a beautiful example here. He says, that like a person about to get drowned in an ocean, suddenly sees the banks of the ocean as very near to him (i.e. he can now save himself), in the same way, in this flow of births and deaths, the “Jeeva” gets the “Darsan” of the lotus feet of our Lord and redeems himself from this “Samsaanic ocean” and attains safety and peace!

In this way, the devotee gets the “Darsan” of our Lord’s holy feet. After describing this as a “result”, through the next 4 verses, Kunti explains her “pitiable, low and humble” attitude and status.

अप्यद्य नस्त्वं स्वकृतेहित प्रभो जिहाससि स्वित्सुहृदोऽनुजीविनः।  
येषां न चाऽन्यद्भवतः पदाम्बुजात्परायणं राजसु योजिताहंसाम्॥३६॥

**VERSE 36 Meaning:** “When a devotee attains the devotion of being a “friend” (Sakhya Bhakthi) to our Lord, then, he need not feel low, pitiable or humble (Deenata)! Neither will he have these feelings! But this feeling of truly being low is a quality of the inner mind. When this “quality” (virtue) gets exhibited outside, then this is seen as “pitiable, low and humble feeling”. Kunti says, “Oh Lord! I never got this humble, pitiable “Deenata” feelings when I was near to You, and I never had any sorrow. Now, on experiencing several kinds of “sorrow”, and on remembering your visiting us, so often, I have felt very humble and low about my real status and position! (i.e. pitiable). Hence, Oh Lord! I am praying to You not to leave us and go away! At other times, You always went away, after leaving some unattended or unfinished “task” over here, but now, You are going away after completing every task (i.e. previously, You had come back to finish the “uncompleted tasks” — but now, You may not come back). Hence, You would not return! Hence, I feel that You are going away, leaving us, on a permanent basis!”

**श्रीसुबोधिनी:** सख्ये हि दैन्यनिवृत्तिः। दैन्यं ह्यन्तःकरणधर्मः। स यदा स्फुरति स दीनः। स च त्वयि सति विषयाभावे न स्फुरतिः। इदानीं पुनः प्राप्ते विषये त्वद्गमनं भावयन्नेव स्फुरतिः। तस्मादस्मान्दीनान्मा त्यजेति प्रार्थयते। अन्यदा हि भगवान् कार्यं सशेषं कृत्वा गच्छति। इदानीं कार्यस्य निःशेषत्वात्पुनर्नाऽऽगमिष्यतीति प्रायेणाऽस्मांस्त्यक्त्वा गच्छति। हे स्वकृतेहित! स्वानामेव कृतं कार्यं तस्मिन्नेव ईहितं यस्या। भक्तकार्यकर्तृत्यर्थः। त्वदपरित्याग एवाऽस्मत्कार्यं तत्रैव तवेहितं भवत्विति भावः। अपीति सम्भावनायाम्। अद्येति। किमस्मत्प्रागदिनमित्यर्थः। नः अस्मान्। अथवा। नस्त्वमिति। परित्यागः सर्वथा भाव्य इति न वक्तव्यम्। अन्यथाऽपि त्वया कर्तुं शक्यत इति। प्रभो! जिहाससि स्वित्? स्वदिति किमित्यर्थः। एतावता कालेन वयं शुद्धहृदया

जाताः। परिग्रहदशायां च कथं त्यागः। किञ्च। दासाश्च जाताः। अनु पश्चाज्जीवोऽस्याऽस्तीत्यनुजीवी। दूरे गते जीवनमेव न भविष्यतीत्यर्थः। किञ्च। येषामस्माकं तव पदाम्बुजव्यतिरेकेण नाऽन्यत्परायणमस्ति। तत्र हेतुः—राजसु सर्वेषु योजितांहसां योजितापराधानाम्। इदानीं वयं सर्वविरोधिना जाताः। अतस्त्वद्रक्षाव्यतिरेकेण न जीवाम इत्यर्थः॥३६॥

**SRI SUBODHINI:** In this verse, our Lord is referred to as “the doer of actions, which would always benefit the devotees” (Swakrute Hitaha). “Oh Lord! You always fulfill the “tasks” of your devotees. Our “tasks” will be completed only, when You are with us at all times i.e. not leave us! Hence, You should also “act” now in such a way only, that You are always with us!”

The word “Api” (also) indicates the meaning of “conclusion”. Kunti asks, “Can I conclude, that You will go away after leaving all of us? The word “Adhya” (today) means that, “Oh Lord! is this the day (i.e. today) that You will leave us and go away? The word “Naha” indicates to “all of us”. Kunti says, “Oh Lord! Are You not ours, and yet You want to go away, leaving all of us?”

If the Lord were to tell Kunti, that sometimes He has to go away for fulfilling some other “task”, Kunti answers by telling that, “Oh Lord! You can achieve all your “tasks” even without giving up anything else”. This is indicated through the addressal of our Lord as “PRABHO” (Oh Lord!).

Kunti says further, “Oh Lord! After so much time, we have attained “pure hearts” (Suddha Hrudaya). Devo-tees of pure heart are always accepted by our Lord and “why are You leaving us, at this time, when we have become “acceptable” to You?” Kunti has used the word

“ANUJEEVINAHA” — meaning “servant” (Daasa). In other words, the life of a servant is always “following” the life of the “master” (Swami). Thus, the life of a servant exists only, when the master is present, and he ceases to exist when the “master” is no longer alive or existing! “Oh Lord! In this way, when You go away from here, our “lives” will not exist at all. Because we follow You at all times!” WE HAVE NO OTHER “REFUGE” THAN YOUR LOTUS FEET. “We have offended all the other kings and all of them have become our enemies. Hence, if we are not protected by You, then, we will not be able to remain alive at all.”

के वयं नामरूपाभ्यां यदुभिः सह पाण्डवाः।

भवतोऽदर्शनं यर्हि हृषीकाणामिवेशितुः॥३७॥

नेयं शोभिष्यते तत्र यथेदानीं गदाधरा।

त्वत्पदैरङ्किता भाति स्वलक्षणविलक्षितैः॥३८॥

**VERSES 37 and 38 Meaning:** “Oh Lord! without having your “Darsan”, the glory of the Pandavas and the Yadavas does not continue to remain! Their “fame” also will become unknown! Like, in the absence of “vital air” (Praana), the “senses” become useless (i.e. cannot function), in the same way, without getting your “Darsan”, we have no existence (reality) at all.” (37)

“Oh Lord! the wielder of the Mace (Gadadhara)! At present, the earth is illuminated through the symbols of the Vajra weapon and others, which are the “signs” are in your lotus feet. But on your going away, the earth will cease to be illuminated and brilliant.” (38)

**श्रीसुबोधिनी:** न च वयं स्वभावत एव महान्त इति शङ्कनीयम्। त्वदर्शनेनैव हि महत्त्वम्। अन्यथा के वयं नाम्ना रूपेण च विख्याता यदुभिः



सहिताः पाण्डवाः। यर्हि-भवतः अदर्शनम्। नाम च रूपं च गमिष्यतीत्यर्थः। यदुत्वं पाण्डवत्वं च। तत्र हेतुभूतं दृष्टान्तमाह। हृषीकाणामिन्द्रियाणामीशितुः प्राणस्याऽदर्शने। एकैकेन्द्रियव्यतिरेकेणाऽन्धा बधिरा इव जीवन्ति। प्राणे तु गते सर्वमेव गच्छेदित्यर्थः। किञ्च। अयं देशोऽपि न सुखदो भविष्यति। यथेदानीं त्वत्पदैरङ्किताऽतिशोभायुक्ता भाति। इयमेवाऽग्रे न शोभिष्यते। स्वानि असाधारणानि लक्षणानि ध्वजादीनि तैर्विशेषेण लक्षितैः। शोभा हि सर्वा त्वत्सम्बन्धाधीना। गदाधरेति भूमेः पादस्पर्शं सात्त्विकभावस्वेदोद्गमे कर्दमत्वं भवति। कर्दमे च क्षेत्रे सर्वोऽपि साधारो गच्छतीति गदाधरत्वमुक्तम्। इदमलौकिकं मया दृश्यत इति तथा सम्बोधनम्॥३७॥३८॥

किञ्च। सर्वेऽपि शत्रुजयेन प्राप्ता देशा नाऽस्माकं सुखकरा भविष्यन्ति। अग्रे सस्याद्यभावात्। इदानीं तु सस्यादिसम्पत्तिर्भवद्दर्शनाधीनेत्याह—

**SRI SUBODHINI:** Kunti says, “Oh Lord! Never ever think that, by our own nature and behavior, we are “great”, and we would be able to protect ourselves! We have become “great” because we have your “Darsan”. Without your “Darsan”, the Yadavas and the Pandavas have no “fame” of their own! In fact, they are of “no value or nothing” without your protection and love. In other words, Oh Lord! without your “Darsan”, the name and status of the Yadavas and all the Pandavas will not remain or be sustained!”

Kunti says the reason for this “dependency” on our Lord by giving an example. The power of the “senses” is totally “dependent” on the existence of “Praana” (life force — vital air) in the body! With the life force being present, even without the eyes (blind) or hearing capacity of the ear (deaf) the person can live! On the demise of the “Praana” everything goes away!

Kunti says, “Oh Lord! After you go away, this kingdom also will not be happy! This “earth” is seen

very illuminated due to the presence of your lotus feet. This "brilliance" of the earth will be lost forever after your going away! The extraordinary "symbols" of your holy feet viz. the Vajra weapon and others are seen, now, on this earth and the entire earth is illuminated through these!"

Kunti has addressed our Lord as "Gadadhara" (the Lord who wields the "Mace") and the purport of this is this. "Oh Lord! when the earth get the "touch" (contact — "Sprasam") of your holy feet, then, as You are the "husband" (Pati) of this "earth", the origin of "Satwika" quality takes place in this "earth", and she experiences "perspiration", through which, the earth develops dirty water, which can be negotiated by people, only with the help of sticks! (in their hand). In this way, by coming into contact with your holy feet, on this earth, a pool of dirty water has got originated and You need to use your "Mace" (Gada)! This is indeed an "extraordinary" sight for me! In other words, "Oh Lord! wherever your holy lotus feet touches this earth, there, the origination of dirt with water (due to perspiration of "earth") takes place and You have taken the help of your "Mace", to aid and help You to wade through this "cesspool"!

There is also another factor. "We will not be able to stay happily in the territories, conquered by us, from our "enemies". Because, in your absence, Oh Lord! grains and other vegetation will not grow, in plenty! Now, when You are present, on this earth, grains and vegetables grow, just by your "sight" itself!" This is being told by Kunti, in the next verse,

इमे जनपदाः स्वृद्धाः सुपक्वौषधिवीरुधः।

वनान्द्रिनद्युदन्वन्तो ह्येधन्ते तव वीक्षितैः॥३९॥

**VERSE 39 Meaning:** “On your “seeing through your holy eyes” only, the entire earth has become prosperous and plenty with healthy grains (such as rice) and grapes etc. and the forests, mountains, rivers and the ocean, are seen with remarkable progress and development.”

श्रीसुबोधिनीः इमे जनपदा इति। इमे जनपदा देशाः सुष्ठु ऋद्धाः। सुष्ठु पक्वा ओषधयो व्रीह्यादयो वीरुधो द्राक्षादयश्च येषाम्। वनानि अद्रयो नद्य उदन्वन्तश्च तवैव वीक्षितैरेधन्ते। तस्मात्त्वत्परित्यागे न किञ्चिद्भविष्यतीत्यर्थः॥३९॥

एवं बहिर्मुखतया दैन्यं प्रतिपाद्य अन्तर्मुखतया भिन्नप्रक्रमेण द्वयं प्रार्थयते अथेति द्वाभ्याम्—

**SRI SUBODHINI:** “Oh Lord! Through this “relationship” with You, this earth is very prosperous! Grains like rice, medicinal herbs and grapes are seen healthy and well ripened! Forests, mountains, rivers and the ocean have also got “progressed”, on the mere falling of your “sight” on them! But, on your going away, all this plenty and prosperity will come to naught!”

In this way, dwelling in the mind, on the “external issues”, Kunti has expressed her “low and humble” status (Deenata), through the “external (outside)” way! Now, she, in a different “inner way”, through the next 2 verses, prays for two things.

अथ विश्वेश विश्वात्मन् विश्वमूर्ते स्वकेषु मे।

स्नेहपाशमिमं छिन्धि दृढं पाण्डुषु वृष्णिषु॥४०॥

**VERSE 40 Meaning:** “Oh Lord of the Universe! Oh Lord, with this Universal form! Oh Lord, who is the

“basis” of this Universe! Please cut away the bondage of strong attachment which I have in my own Pandavaas and for the Yadavaas.”

**श्रीसुबोधिनी:** द्वयमेव हि साध्यम्। असङ्ग आत्मव्यतिरिक्ते, भगवति रतिश्च। तत्राऽऽत्मव्यतिरिक्तेऽसङ्गो विचार्यते। किमात्मव्यतिरिक्तं किञ्चिदस्ति न वेति? अस्तित्वे भगवतः सर्वात्मत्वं भज्येत। नास्ति चेत्? केन सहाऽसङ्गः। ननु प्रतीतेनेति चेत्? तत्प्रतीतं भगवानन्यो वा? उभयथाऽपि पूर्वोक्त एव दोषः। अन्यथात्वेन प्रतीतेनेति चेत्? यद्यपि तत्रापि पूर्ववद्विकल्पः सम्भवति तथाऽपि ज्ञानिनोऽसङ्गो न कर्तव्यः स्यात्। तस्मादेवमेकं रूपं वक्तव्यं, यथा शास्त्रार्थपरित्यागौ सङ्गतौ भवतः। तदाह—**विश्वेश विश्वात्मन्निति**। विश्वं कार्यम्। स्वयं सर्वकारणम्। अत ईशः। अनेन स्वार्थं सर्वं सृजतीति मुख्यसिद्धान्तो ज्ञापितो भवति। ततो भगवदर्थे कृते जगति स्वस्याऽहन्ताममतायां भगवद्विरोधेन बन्धः स्यात्। **“क्रीडार्थमात्मन”** इति वाक्यात्। अतो यथा अक्ष्णोरिन्द्रेन्द्राण्योर्लक्ष्मीनारायणयो रमणार्थं निद्रा सृष्टा तथैव परित्यागः सृष्ट इत्यर्थः। इदानीं सर्वात्मत्वं साधयति **विश्वात्मन्निति**। विश्वस्याऽऽमा स्वरूपम्। यदैव आत्मत्वेन यदैव न स्फुरति तस्यैव परित्यागः। ननु वस्तुत आत्मत्वे किं स्फुरणेनेति चेत्? न, यतोऽयमात्मा। उद्देश्यविधेयभावस्योक्तत्वादुद्देश्यस्फुरणे त्यागः। बोधतरतम्य एव सर्वसाधनानामुपयोगात्। न च विश्वात्मत्वमौपचारिकम्। भद्रसेनो ममाऽऽत्मेतिवत्। तत्राऽऽह—**विश्वमूर्ते इति**। विश्वं मूर्ते यस्य। विश्वस्मिन्वा मूर्तिर्यस्य। विश्वं मूर्तिर्यस्य। त्रेधाऽपि नोपचरितं सर्वात्मत्वम्। अत उद्देश्यत्वेन पुत्रादेः स्फुरणात्। त्वच्छक्त्या च स्नेह उत्पादितः। विधेयदशायां शास्त्रेण स्नेहः क्रियते। तद्विरुद्धशास्त्रैर्नाश्यते। मायाकृतस्तु स्नेहो न भगवद्व्यतिरेकेण अन्यस्मादपगच्छति। **“मामेव ये प्रपद्यन्त”** इति वाक्यात्। छेदने पुनर्योजनाभावः। **दृढमिति**। ग्रन्थित्वादविमोक्तः॥४०॥

एवमुद्देश्ये वैराग्यमुक्त्वा विधेये भगवति साक्षादवतीर्णे स्नेहं प्रार्थयते—

**SRI SUBODHINI:** There are two main factors which are very essential for the devotee's “consecration of himself to the Lord” (AATMANIVEDAN – complete surrender to our Lord). These two “qualities” have to

be developed by each and every devotee, who wants to "surrender" to our Lord totally! (1) NOT TO HAVE ATTACHMENT OR ASSOCIATION WITH THOSE THINGS WHO/WHICH ARE DIFFERENT FROM OUR LORD (OR AGAINST). (2) HAVE IMMENSE HAPPINESS AND LOVE FOR OUR LORD OR ANYTHING CONNECTED WITH HIM!

Let us deal with the above "2" factors one by one. A doubt arises here as THERE IS NO ONE ELSE OR NOTHING ELSE IN THIS UNIVERSE, THAN OUR LORD! IF IT IS THERE, THEN OUR LORD WOULD NOT BE CALLED AS A "SARVAATMA" – THE "AATMA" OF EVERYONE! If "every form" is the form of our Lord only, which are the "forms" (persons) Kunit is now saying, that she will avoid associating with? i.e. praying to the Lord that such "persons" should be avoided? By regarding all the "people" as being the "forms" of our Lord only, associating with everyone is "blemish free"! Did she mean to say, that she prayed not to get associated with all "these forms and names" except with that of our Lord only! With a view to remove this confusion, some persons say, that Kunti is praying not to get attached and associated, with this Universe, which is the "other form" taken by our Lord! Here also, the same confusion like before arises, as to whether this "other manifestation" of our Lord as the "Universe" is His' or not? If it is indeed the manifestation of our Lord's "form", then why is Kunti praying for avoiding attachment and association with it? If it is not the "form" of our Lord (i.e. this Universe), then how can her saying, that the Lord is the "Aatma" of everyone be sustained? Confusion in this way continues. In this state, the state of "detach-

ment", which the "Jnani" has, due to the entire Universe being the "form" of Brahman will not also occur!

Hence, it has become necessary to speak both as "truth" viz. (1) That everything and everyone is of the "form" of our Lord only (Bhagawadroopa). (2) It is necessary to renounce this also. It is also necessary to sustain and practice these two important "scriptural" conclusions. With a view to explain this fully, Kunti has addressed our Lord as "Viswesa Viswaatman" viz. (1) The Universe is the "task" (Kaaryam) and (2) Our Lord is the "cause" for this "Universe" and for everything else! Due to this, **OUR LORD IS THE LORD OF THIS UNIVERSE! OUR LORD, TO ENACT HIS "LEELA" HAS ORIGINATED THE VARIOUS KINDS OF "UNIVERSES".** This "fact" is explained through the word "Viswesa" (the Lord of the Universe).

When the Lord has created this Universe for Himself, when the people who reside in this Universe, develop the twin negative qualities of "ego and attachment" (me and mine - Ahamta and Mamata), then these persons are supposed to act against the will of our Lord (as they claim "authority" over this "Universe", which at any rate is not theirs' at all). This "opposing" nature of the "Jeeva" causes "bondage" as the Lord has created this Universe, for the sake of His play (Kreedha - Leela) only! If someone claims "authority" over someone else's property or material, then "enmity" develops between these two.

Hence, "sleep" for the eyes has been originated by our Lord for enacting the Leelas by our Lord, as "Indra" and "Indraani", and as "Sri Narayana and Goddess Laxmi"! This being so, (i.e. the truth), the "Jeeva"



should not assert the authority over his own eyes as his' and for his sake! (i.e. The eyes are made for our Lord's Leelas). IN THE SAME WAY, OUR LORD HAS ORIGINATED THE VIRTUE OF "RENUNCIATION" ALSO (VAIRAAGYAM)! Hence, Kunti is now praying, "Oh Lord! let there be total renunciation of my love for my own sons, the Pandavaas."

Coming to the second "fact", KUNTI IS NOW PROVING, THAT OUR LORD HAS BECOME ALL THE FORMS (SARVAROOPA) BY ADDRESSING OUR LORD AS "VISWAATMAN" ("AATMA" OF THIS UNIVERSE). "OH LORD! YOU ARE THE DIVINE SELF OF THIS UNIVERSE!" She says further, that a person should give up anything and everything, which does not give or originate love and attachment of our Lord or His remembrance.

Another doubt arises now. When everything is of the form of our Lord only, how come anyone can get the inspiration of any other thing or what can happen, even if this happens? This "inspiration" or knowledge of the other "will certainly continue to remain as the "form" of our Lord only! — Even the Vedas say so, "That all this i.e. everything is our Lord's "form" only (YIDAM SARVAM YADAYAMAATMA). This doubt is answered by telling, that one should regard one's sons etc. as of the "forms" of our Lord only! Thus, the aspect of the Lord's form as the son is accepted, but the idea that the "son" belongs to oneself only is "given up". Every type of material or object is there along with its knowledge with a view to "compare and contrast" only!- although all these "form"s are of our Lord only!

Can we say then, that our Lord has been told to have manifested as this Universe, only for the sake of "courtesy" i.e. it is only a "Kalpana" – an imagination? Not at all. Answering this, Kunti says that OUR LORD IS "VISWAMOORTHY" – OUR LORD HAS THIS UNIVERSE AS HIS FORM OR HE IS THE ONE WHO HAS TAKEN THE FORM OF THIS UNIVERSE! There are three meanings for this word. (1) In whom, this entire Universe is established. (2) Whose "form" is this Universe and (3) He, who has become this Universe. In these three ways, our Lord's divine nature of being the "Aatma" of the Universe is proved! Kunti says, "Oh Lord! although it is You, who has become the entire Universe and the "Aatma" of everyone, I have failed to get this truth firmly established in my mind, and due to this "ignorance", I have been regarding my sons as "mine" only (and not as "You"). Hence, Oh Lord! I am praying to You to cut away this attachment of love. You may tell me, that I should cut away this bondage of love, through the knowledge of divinity, which I already possess, and why is it, that I am not able to cut away this attachment? Why do you pray to Me for this? I would reply, Oh Lord!, that it is your power of illusion, (Maya) which has originated this "love" in me for my "sons" and others. This "attachment" can never be mitigated through my own "capacity" and effort! That is why, I am praying to You to bless me to get rid of this attachment.

When a devotee gets the "Jnana", (knowledge) that this Universe is of the "form" of our Lord only, then he loves this Universe, by regarding it as of the "form" of our Lord. This "love" is firmly established through the help of the scriptures also. When the devotee gets

attachment, through love to his sons etc., then he would, through the knowledge of the scriptures, will know, that he should not nurture and retain this "attachment" of "me and mine". THE LOVE AND ATTACHEMT CAUSED BY "MAYA" CAN NEVER BE DESTROYED EXCEPT THROUGH THE GRACE OF OUR LORD! In the Gita, our Lord has declared that, "He who surrenders to Me only, is able to cross over this Maya" ("MAAMEVA YE PRAPADHYANTE"). Hence, it is absolutely important to surrender to our Lord's holy feet, if a devotee is eager to cross over the power of "Maya" of our Lord.

The word "Chindhi" (cut away) in this verse is used to indicate "Oh Lord! please cut away the ropes of bondage caused by my attachment and love, so that they are destroyed once and for all i.e. they do not "tie" me up again!

The word "Dhridam" (very firm) has been given to describe the nature of these "ropes of loving attachment". The bondage of love and attachment is so "firm and strong", that these "ropes" can never be easily opened. Hence, I am praying to You, to release me from this bondage of attachment, caused by my own "ignorance"!

In this way, after praying for "detachment" from her pangs of attachment to sons etc., Kunti is now praying to our Lord for the real "love and Bhakthi" to Him, which originates the surrender of one's "Aatma" to our Lord, who has come down, as an incarnation, in the "human" form!

त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत्।

रतिमुद्वहतादद्धा गङ्गेवौघमुदन्वति॥४१॥

VERSE 41 Meaning: "Oh Lord! Sri Madhupati!

Like the holy Ganges river flows into the ocean, without any interruption (i.e. continuous), in the same way, let my intellect, which has the tendency to go to various other objects and places, always continuously love You, Oh Lord! who is the supreme Aatma, and who has taken the incarnation to appear before us!"

**श्रीसुबोधिनीः त्वयि मेऽनन्यविषयेति।** यद्यपि भ्रातृपुत्रत्वेन रक्षकत्वेन च स्नेहोऽस्त्येव। तथापि स देहसम्बन्धेनाऽन्यविषयकः। आत्मसम्बन्धी हि त्वन्यविषयः। परमात्माऽयमात्माधिष्ठात्रो देवतेति मतिः परमां प्रीतिमुद्ब्रुहतात्। ज्ञानेन भक्तिर्भवत्वित्यर्थः। प्रतिबन्धकागणनायां रतेर्भगवदभेदे च दृष्टान्तः परम्परासम्बन्धावे च। ओघ प्रवाहम्। उदन्वति समुद्रे॥४१॥

एवं नवधा भगवन्तं स्तुत्वा शास्त्रार्थत्वेन नवविधभक्त्यनन्तरं स्नेहे सज्जाते माहात्म्ये च ज्ञाते पुनः पुनर्भगवदाविर्भावे किं कर्तव्यमित्याकांक्षायां माहात्म्यस्मरणपूर्वकं नमनं कर्तव्यमिति सिद्धान्तः। तदत्र सर्वं स्तुत्वा उपसंहारे माहात्म्यस्मरणाय बहुधा सम्बोधयन्ती नमस्यति—

**SRI SUBODHINI:** "Oh Lord! though You are my brother's son, and being our "protector", we are bound to have loving attachment to You, even then, our love to You is due to the "bodily" relationships, which I have for You, (i.e. as a family member) and not based on the relationship of "Aatma"! This sort of love, caused as our "protector", and being the son of my brother, is indeed, not true love for You, as this "love" is related to your and our "bodies" only! If I were to "love" You due to our eternal relationship based on the divine "Aatma", then only my love to You will be real and truthful, and not caused by any "other" consideration! HENCE, OH LORD! LET ME LOVE YOU, REGARDING YOU AS THE SUPREME AATMA (PARAMAATMA), BEING THE PRESIDING DEITY OF MY OWN "AATMA"! IN OTHER WORDS, LET

ME, HAVE “BHAKTHI” TO YOU, REGARDING YOU AS THE SUPREME “AATMA” – LORD OF THE UNIVERSE! LET MY “LOVE” BE GOVERNED BY MY FULL KNOWLEDGE ABOUT YOUR GLORY (MAHAATMYAM).

“Like the flow of water of the Ganges river meets, always, the ocean, in the same way, let my intellect be always related to You, Oh Lord! through its loving surrender and remembrance.”

The holy Ganges river is determined to merge into the ocean, in spite of encountering several difficulties on the way! In the same way, “let my intellect always have loving attachment to You, Oh Lord! despite several obstructions for this! Like the Ganges river and its flow of water are “ONE AND THE SAME” ONLY, OUR LORD AND HIS “LOVE” ARE ONE AND THE SAME! I.E. INSEPERABLE! In fact, only with a view to explain this “oneness” (non-division), the reference to the holy Ganges river and its “flow” of water has been made. The holy Ganges river, without getting related to any other river, gets related to the ocean, in a straight and singular flow! “Oh Lord! let my “relationship” with You be not based on my family ties, but let it be directly with your divine self only!” For this sake also, the example of the holy Ganges river has been given in this verse. the words “Ogha” means “flow” and “Udanva” means “ocean”.

In this way, after rendering her “praise” of our Lord, in 9 ways, it is specified here that, on the origination of these 9 types of “Bhakthi”, as described in the scriptures, a devotee attains true “Bhakthi and love” for our Lord. Then, he gets “blessed” with the knowledge of our

Lord's true "Mahaatmyam" (glory). Due to this, he gets the experience of our Lord's "manifestation" in him, again and again! When a devotee attains this state, it is asked as to what else should he do? It is said here that, A DEVOTEE, WHO HAS REACHED THIS GLORIOUS STATE OF LOVING ATTACHMENT TO OUR LORD, SHOULD DO "PROSTRATIONS" (NAMAN) TO OUR LORD, REMEMBERING THE GLORY OF OUR LORD! THIS IS THE HIGHEST "TRUTH". Hence, Kunti, after rendering her "praise" of our Lord, concludes her prayer, by doing "prostrations" to Him, by addressing our Lord, in "many ways", out of her deep love for Him, and after remembering His glory.

श्रीकृष्ण कृष्णसख वृष्णयूषभाऽवनिधुग्राजन्य-

वंशदहनाऽनपवर्गवीर्य।

गोविन्द गोद्विजसुरार्तिहरावतार-

योगेश्वराऽखिलगुरो भगवन्नमस्ते॥४२॥

**VERSE 42 Meaning:** "Oh! Lord Sri Krishna! Oh friend of Arjuna! The best among the Yadavas! Oh Lord! who has assumed the form of a being a "fire" to burn the families of the wicked kings, who are the enemies of this earth! Oh Lord! with limitless and ever-continuing valour! Oh master and protector of the cows and those devotees, who are fully dependent on You (without the backing of any other "Saadhana" or efforts). Oh Lord!, who has taken this incarnation to redeem the sorrow and misery of the cows, the twice-born and the celestial deities! Oh! Lord of all Yogic practices! Oh! the Guru for this entire Universe! Oh Lord! I am offering my prostrations!"



श्रीसुबोधिनीः श्रीकृष्णेति नव विशेषणानि। भगवन्निति विशेष्यम्। तत्र श्रीकृष्णेति स्वरूपम्। “कृषिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः। तयोरैक्यं परं ब्रह्मकृष्ण इत्यभिधीयते”। “साकारत्वात्तु सौन्दर्यं श्रीशब्देनाऽभिधीयते”। कृष्णसखेति गुणा। कृष्णोर्जुनः। तस्य सखा। समानशीलव्यसनकथनाद्गाम्भीर्यादयो गुणाः सूचिताः। लीलामाह—वृष्णयृषभेति। कपटमानुषलीला सूचिता। दुष्टदुर्जयत्वमाह—अवनिधुग्राजन्यवंशदहनेति। न हि भगवज्ज्ञाने इयमवस्था भवेत्। असाधारणं धर्ममाह—अनपवर्गवीर्येति। न विद्यते अपवर्गो यस्य तादृशं वीर्यं यस्य। इदं हि पुरुषोत्तमस्याऽसाधारणं चिह्नम्। जन्मकारणनिर्द्धारमाह—गोविन्देति। सद्रक्षा अवतारप्रयोजनम्। फलमाह—गोद्विजसुरार्त्तिहरावतारेति। गावो द्विजाः सुराश्च तेषामार्त्तिहरोऽवतारो यस्य। अनेन धर्मग्लानिनिवृत्तिरुक्ता भवति। देवतोद्देशेन मन्त्रकरणको हविस्त्याग इति त्रयाणां निरूपणम्। धर्ममूलकत्वादन्वेषां न पृथङ्निरूपणम्। दैन्यनिवृत्त्यर्थमाह—योगेश्वरेति। एतदतिदैन्यं यद्योगेन सर्वं क्रियते न स्वत इति। निजप्रार्थनामाह—अखिलगुरो इति। प्रमाणसिद्धं मह्यं देयमिति। पूर्वोक्तधर्मत्वात् सगुणः किन्तु भगवन्निति। “नमो नम एतावत्सदुपशिक्षितमि”ति नमस्कारः॥४२॥

**SRI SUBODHINI:** The word “Bhagawan” used in this verse refers to our Lord Himself and the 9 qualities of our Lord (from the word “Sri Krishna”) have been referred to by Kunti.

(1) “**SRI KRISHNA**”. Through this holy name of our Lord, Kunti has referred to the “Swaroopa” (divine self or nature) of our Lord. In the Upanishad, it has been said, that the word “KRUSHA” in our Lord’s holy name of “Sri Krishna”, indicates the meaning of “truth” (Sat) and the syllable “Na” indicates the meaning of “Aananda” (bliss). **THUS, THE MEANING OF OUR LORD’S HOLY NAME OF SRI KRISHNA IS “SADAANANDA” (ALWAYS AND ETERNALLY BLISSFUL).** This “eternally blissful” Lord is with a

“divine form” (Saakar). Hence, with a view to emphasize His “enchanting beauty”, the syllable “Sri” has been added to His holy name of Sri Krishna.

(2) “SRI KRISHNA SAKHA”. The meaning of the holy name of “Krishna” in these words is “Arjuna”. Oh Lord! You are the friend of Arjuna!” He only becomes a “friend” who has the same “attitude and attachments”. Hence, in you both, there are several noble virtues like remarkable prowess and magnificence!

(3) “VRISHNI RISHABHA”. Kunti describes, through this addressal, to the “Leelas” of our Lord! Our Lord is hailed here as the “best among the Yadavas”. This “addressal” indicates the point, that our Lord will be hailed as the “best among the Yadavas” only when He manifests Himself in this clan of the Yadavas! Not otherwise! “Oh Lord! Your manifesting in the Yadava clan is a “clever Leela” of your “human” Leela!

(4) “AVANIDHRUGRAJANYAVAMSADAHAM”. Our Lord is hailed here as the Lord, who can never be known or realized by the wicked and cruel persons. “Oh Lord! You destroy those wicked kings along with their families, who have become the enemies of this earth.” If these “kings” had the knowledge about the “true” divine status and nature of our Lord, then they would have been “protected and saved” by our Lord! But they were all wicked and cruel kings. Hence, they could not attain the true knowledge about our Lord.

(5) “ANAPARGAVEERYA”: The extraordinary quality or virtue of our Lord viz. the unending or non-declining nature of our Lord’s remarkable prowess and valour is referred to through these words. OUR LORD

HAS LIMITLESS VALOUR! THIS LIMITLESS VALOUR IS THE "EXTRAORDINARY" SIGN AND SYMBOL OF OUR LORD BEING THE "SRI PURUSHOTHAMA" (LORD OF THE UNIVERSE).

(6) "GOVINDA": Through this holy name, Kunti is explaining the cause of our Lord's "birth". You are the protector and Swami of the cows! This holy name also indicates that OUR LORD'S INCARNATION HAS BEEN TAKEN WITH A VIEW TO PROTECT THE NOBLE AND DEVOTED SAINTS.

(7) "GO DWIJASURĀRTHIHARĀVATAARA" Through this, Kunti refers to the "benefits and results" conferred through this "incarnation" by our Lord! Our Lord is hailed here, as having taken His incarnation, with a view to destroy the misery of the cows, the twice-born and the celestial deities! Through this reference, it is also said, that whenever "Dharma" is affected or attacked, then, our Lord, with a view to protect "Dharma" takes His incarnation! During the "fire sacrifice" (Yagna) oblations are poured into the, fire for the propitiation of the celestial deities, through "Manthras" (holy chanting of Vedic hymns). In this way, these three viz. "the cow, the Brahmin and the celestial deity" are important factors in the conduct of any "sacrifice". The cows give the Ghee! The Brahmin chants the Vedic Manthras! And the celestial deities come and receive the "oblations"! A sacrifice is completed through these three factors! If these three "factors" are not protected, then the "sacrifices" will never be done. Moreover, these three factors form the "basis and root" of "Dharma" (the path of righteousness). Hence, the various other "benefits and results", which accrue through these three "factors", are not separately mentioned.

(8) “YOGESWARA”: Our Lord is hailed as the “Lord and master of all Yogas”. A Yogi, who stops the functioning of the thought process in his mind is unable to attain “cheerfulness” and “happiness”. Hence, with a view to attain the “bliss” of our Lord, he becomes humble, feeling himself as “low and miserable”! (Deenata). Our Lord is the controller of “Yoga” and due to this, He need not do this sort of stopping the functioning of the “thought process”. Hence, He also does not feel unhappy or being “low and miserable”! This is the purport of the word “Yogeswara” here. This is also the meaning given by Sri Purushothamji in his “Prakāsh”. If the Lord were to do “every type of task” through His Yogic power, and not complete them by Himself, then our Lord may also feel low and miserable (Deenata). This also seems to be the view of our Sri Mahaprabhuji, in Sri Subodhini!

(9) “AKHILA GURO”: Kunti is praying for herself through this holy name of our Lord. “YOU ARE THE GURU OF EVERYONE! A GURU CONFERS HIS BLESSINGS AS PER “EVIDENCE AND PROOF” OF THE SCRIPTURES ONLY! Hence, please bless me also with your grace!

All the above “qualities” mentioned will not apply to a person, who is “worldly” and a mere “human being”. Hence, Kunti is hailing our Lord, as “Bhagawan” (Lord of the Universe) — as all these virtues and qualities pertain only to our Lord! A “JEEVA” CAN, AT BEST, DO ONLY “PROSTRATIONS” TO OUR LORD! Kunti says further, “Noble saints have taught me this. Hence, I am prostrating to You! Oh Lord!”

सूत उवाच—

पृथयेत्थं कलपदैः परिणूताऽखिलोदयः।

मन्दं जहास वैकुण्ठो मोहयन्निव मायया॥४३॥

**VERSE 43 Meaning:** “Sri Soota said, “Our Lord, whose glory was hailed by Kunti, through this “Stuti” consisting of sweet and endearing words — the glory which got spread on all the four sides — now smiled, enchanting and infatuating everyone with His “Mayik” power.”

**श्रीसुबोधिनी:** एवं स्तुते भगवत्कर्तव्यमाह। विषयभोगार्थमेव ह्येतावत्कृतम्। न तु वैराग्यभक्त्यर्थम्। अन्यथाऽरण्यादेव तथा कुर्यात्। तस्माद्यः कश्चिद्यत्किञ्चित्प्रार्थयतां नाम। भगवांस्तु प्रक्रान्त स्वविचारितमेव प्रयच्छति। अतोऽद्भुतकर्मनिरूपणे मोह दत्तवानित्युच्यते। कलपदेर्गद्गद-कण्ठेनोच्चारितैरव्यक्तमधुरैः पदैः। परिणूताः परितः स्फुरिताः सर्वे उदया यस्य। गुणानामन्योन्यमिश्रणान्नवधा। तदभावादेकधेति। “एकधा दशधा चैव दृश्यते जलचन्द्रवदि”ति श्रुतिरप्येवमभिप्राया। तथा लीलाश्च। णु स्तुताविति धातुरूकारान्तः कविकल्पद्रुमे निरूपितः। अतो न दीर्घश्छान्दसः। मन्दं जहास। मोहनस्याऽप्यज्ञानार्थम्। वैकुण्ठ इति। साम्प्रतं रक्षायां स्थितः। जयविजयपातनाद्वा—मोहयन्निवेति। अद्भुतकर्मत्वात्—इवेति। स्वरूपेण कृतार्थत्वं मायया च विमोहनम्॥४३॥

अन्तःकृतिमुक्त्वा बहिःकृतमाह—

**SRI SUBODHINI:** Sri Soota told now, as to what our Lord did, on Kunti praising the Lord, in this way. Our Lord had completed so many “tasks” on behalf of the Pandavas, so that they will live happily, enjoying all material comforts, in this world. He had not conferred these benefits (and worked for the same) for the sake of “rise” of Bhakthi and Vairagyam in their minds. If the Lord had desired to do all His actions only for

the sake of both "Bhakthi and Vairagyam", then He would have "blessed" them with these virtues, when the Pandavaas were living in the forest for 12 years! THE DEVOTEE MAY ASK FOR ANYTHING! BUT OUR LORD OFTEN (AT ALL TIMES) GIVES ONLY, WHAT HE HAS DECIDED OR DESIRES TO GIVE! EVEN WHEN THE DEVOTEE ASKS FOR "BHAKTHI AND VAIRAGYAM", IF THE LORD HAD DECIDED OR DESIRED TO BLESS THE DEVOTEE WITH THE MATERIAL ENJOYMENTS, THEN HE DOES NOT GIVE "BHAKTHI AND VAIRAGYAM". HE GIVES TO THE DEVOTEE ONLY WORLDLY PROSPERITY AND ENJOYMENTS.

Due to the above, Kunti has described the most "wonderful Leelas" of our Lord. Our Lord in turn, did not give her any other "thing", (benefit) except that He now "Infatuated" her (Moha). This is due to the reason, that our Lord blesses His devotees, only with those things, which He desires or decides to give!

Kunti had rendered her "Stuti" (praise) in a voice, fully charged with the emotion of her love (Bhakthi) to our Lord. The words spoken were very sweet, though not very clear. Our Lord's "qualities" (Gunas) are "endless", and are always inspired by themselves. Now, our Lord began to smile very slowly. It is said here by our Sri Mahaprabhuji that, nine types of divisions take place, when our Lord's "qualities" get mixed up with each other. Only one "division" remains, when they do not get mixed up! An example is given here to enable us to understand the true purport. Like one single "moon" only is seen as different due to the disturbances on the surface of water in the lake! In the same way OUR



LORD ALSO, ALONG WITH HIS ENDLESS QUALITIES, IS SEEN AND KNOWN, IN VERY MANY WAYS! THE PURPORT OF THIS VEDIC SAYING IS, THAT "OUR LORD ONLY BECOMES THE COUNTLESS MANY"! HIS "LEELAS" ARE ALSO LIKE THIS!

"OUR LORD IS "INFATUATING ME" - this "knowledge" also should not arise in Kunti - for this sake, it is said here, that our Lord was smiling slowly and smoothly! (MANDAM JAHAASA). Though our Lord usually resides in Sri Vaikuntam, even then, He has now come down to the "earth" for the sake of its protection. Alternately, the meaning of the words used here viz. "like infatuating", is that, though Jaya and Vijaya, had their own unfulfilled "desires", our Lord, in turn, had blessed them with whatever was desired by Him only! In other words, our Lord had already decided to make them take births on this earth (of course, for the sake of His "Leelas"). In this way, these two "gate-keepers" of Sri Vaikuntam had a "fall" from our Lord's grace, though they never desired for this type of "status"!

In this way, here, Kunti has described all the "wonderful" Leelas of our Lord. But our Lord did not "bless" her, with "Jnana" (knowledge), but, in turn, He "infatuated" her more! Why? IT IS SAID, THAT OUR LORD FULFILLS ALL THE DESIRES OF HIS DEVOTEES THROUGH HIS DIVINE SELF AND INFATUATES EVERYONE WITH HIS "MAYIK" POWER!

Our Lord created "infatuation" in the mind of Kunti and in this way, He completed His "task" in the "inside" (mind) of Kunti! Now, through the next verse, what He did "outside", is being explained.

तां बाढमित्युपामन्य प्रविश्य गजसाह्वयम्।

स्त्रियश्च स्वपुरं यास्यन्प्रेम्णा राज्ञा निवारितः॥४४॥

**VERSE 44 Meaning:** “Our Lord told Kunti, that all her “prayers” will get fulfilled. He, then proceeded towards, again, to Hastinapura from the place, where His chariot was stationed. He now asked permission from Kunti, Subhadra and other prominent women and began to proceed towards Dwaraka. King Yudhishtira stopped our Lord from going further by telling our Lord, with great love, to remain in Hastinapura only, for some more time.”

**श्रीसुबोधिनी:** तां बाढमिति। तां कुन्तीं प्रार्थनां वा। बाढमित्यङ्गीकारे वचनम्। यत्त्वाया कर्तव्यं वक्तव्यं वा तन्ममाऽपि सम्मतम्। न तु मया अपूर्वं किञ्चित्कर्तव्यमित्यर्थः। इत्येवं प्रकारेणोपामन्य, पूर्वगमने शकुनाभावमिव लक्षयित्वा पुनर्हस्तिनापुरं प्रविश्य, तत्रत्याः स्त्रिय आमन्य, चकारादन्यान्, द्वारकां यास्यन् भगवदिच्छया .प्राकृतप्रेमोद्गमाद्विस्मृत्य माहात्म्यं, सम्बन्धस्नेहाद्युधिष्ठिरेण गमनान्निवारितः॥४४॥

इयं ह्यद्भुतलीला भगवतो, मुक्तस्य बन्धो बद्धस्य मोक्ष इति। अतो युधिष्ठिरस्य मोहं प्रपञ्चयति सप्तभिः। व्यसनानां तथात्वात्। स्वस्मियदैव करणमुत्तमस्याऽधमस्य वा। तदैव मोहः कृष्णो तु ज्ञानमित्येष निश्चयः।

**SRI SUBODHINI:** The word “Taam” (that) has been used, in this verse, to indicate either to Kunti or to her prayer. In other words, the Lord told Kunti that “everything, which she has done or told, so far, is appropriate, and right”. He also said that, “Your prayer also is appropriate, and I am accepting your prayer in full. I need not do anything, which I have not done before”. After telling like this, our Lord thought that, it was not an auspicious sign, when Kunti had stopped

Him from going away, in the first instance. Hence, He entered again (returned back) into Hastinapura.

Now that, He decided to go back to Dwaraka, He took "permission" from the ladies of the royal household and all others. At this time, due to his natural devotion for the Lord, king Yudhishtira, was affected with deep love and emotion, and he stopped the Lord, from going away, forgetting the divine glory of our Lord. Of course, this action of king Yudhishtira was caused by his loving relationship with our Lord!

Our Sri Mahaprabhuji says now the following, "This is, indeed, a wonderful "Leela" of our Lord! — that though king Yudhishtira was now fully free from the sorrow caused by the game of dice and the subsequent events, he, now, was getting "bound" through "sorrow"! The Lord now, put efforts to free the "bound" Yudhishtira! Through seven verses, the "infatuation" of the already "liberated" Yudhishtira is being described. Gambling, consuming meat, visiting prostitutes, drinking, wealth generated through committing sins, robbery, enjoying another's wife (women) — these are the seven causes for "sorrow"! Hence, through these seven verses, the "infatuation" (Moha) of king Yudhishtira is being described. WHEN A PERSON DOES THE "BEST" OR THE "WORST" TASKS FOR "HIS OWN SAKE" (I.E. SELFISH REASONS OR MOTIVES), THEN ONLY, HE GETS "INFATUATION" (MOHA). BUT ON CONSECRATING ALL THESE "TASKS" FOR OUR LORD SRI KRISHNA. A DEVOTEE ATTAINS "WISDOM" (JNANA) AND GETS RID OF ALL KINDS OF INFATUATION! THIS IS A CERTAIN "TRUTH"!

It has been said, that Yudhishtira, with a view to remove the hatred of his relatives, was desirous of

performing the “Aswamedha” sacrifice. This was the desire and purpose in the mind of Yudhishtira and due to this, he got this “infatuation”.

**व्यासाद्यैरीश्वरेहाऽज्ञैः कृष्णेनाऽदभुतकर्मणा।**

**प्रबोधितोऽपीतिहासैर्नाऽबुध्यत शुचाऽर्पितः॥४५॥**

**VERSE 45 Meaning:** “Though sage Vyaasa and others, despite their inability to comprehend the “Leelas and ways” of our Lord, tried to make Yudhishtira understand and despite our Lord Himself, of wonderful “Leelas” tried to make Yudhishtira realize, through the recantation of divine Leelas and stories, Yudhishtira could not understand or attain “peace”! Instead, he became more sorrowful.”

**श्रीसुबोधिनीः व्यासाद्यैरिति।** ननु मोहोऽधिकारिणः प्रमाणान्निवर्तते। तत्र युधिष्ठिरोऽधिकारी। अन्यथा अग्रेऽपि ज्ञानानुदयः स्यात्। प्रमाणं वेदाः। वक्तारो व्यासनारदादयः। तैर्बोध्यमानस्याऽपि ज्ञानं नोदेति। भीष्ममुखादेवाऽयं बोधनीय इति भगवदिच्छा। अतो योगजधर्मेण ज्ञानशक्त्या वा न भगवदिच्छा ज्ञायते। इच्छाजिज्ञासायां तु चित्तस्य भगवत्परत्वे विषयविस्मरणान्निमित्ताभावे जिज्ञासा नश्येदतः सर्वज्ञा अपि सत्त्वव्यवधानभगवदवताराश्च भगवदिच्छां न जानन्तीत्याह—ईश्वरेहाऽज्ञैरिति। भगवताऽपि बोधितो नाऽबुध्यत। तत्र हेतुः अदभुतकर्मणेति। यथा सन्ध्यर्थं गतः सवसमर्थो विग्रहं कृत्वा आगत एवं बोधनार्थं वाक्यानि वदन्नबोधं सम्पादितवानित्यर्थः। इतिहासै पुरावृत्तकथनैः। न च तेषां वाक्यानामबोधकत्वम्। तत्राऽऽह—प्रबोधितोऽपीति। प्रबोधो दूरे प्रत्युत शोकेनाऽर्पितः समर्पितः। भक्षित इत्यर्थः॥४५॥

अत एव शोकव्याप्तस्य वाक्यमाह—

**SRI SUBODHINI:** It has been seen, that usually “infatuation” gets removed through “evidence and proof” (of the Vedas). Yudhishtira “deserved” to have this “infatuation” removed. If this was not so, he would not

have got the "Jnana" (wisdom) later! THE PROOF AND EVIDENCE IS THE "VEDAS". Here, the "speakers" are sage Veda Vyaasa and Sri Naarada. Despite the "instructions" given by the sages, Yudhishtira did not attain the "wisdom", which is beyond every type of sorrow. OUR LORD'S DESIRE WAS, THAT ONLY THROUGH THE ADVICE OF BHEESHMAACHARYA, YUDHISHTIRA SHOULD ATTAIN THIS HIGHEST "WISDOM". Hence, though sages Vyaasa and Sri Naarada had tried their best, king Yudhishtira could not attain this "Jnana".

A question may be raised here, as to why both sage Vyaasa and others tried to make Yudhishtira realize and understand, in spite of their full knowledge, that it was our Lord's desire and will, that Yudhishtira would attain "Jnana" only through the "advice" of Bheeshmaacharya! Answering this, it is said, that, adepts in Yoga practices, cannot realize the "desire and will" of our Lord, through the strength of their "Yogic knowledge or strength". Hence, both sage Vyaasa and Sri Naarada (and others) could not attain the knowledge of our Lord's desire and will.

When a devotee's mind becomes eager to know the "will and desire" of our Lord and for this sake, when this "mind" becomes fully devoted to our Lord, then, through the forgetting of all types of "worldly" cares and thoughts, this devotee no more entertains a desire to know the "will and desire" of our Lord! Due to this reason only, even the "all-knowing" sages and our Lord Himself manifested as an "incarnation" with the "Satwik" quality as the preeminent quality!

Hence, sages Vyaasa and others, in this way, could not understand the "will and desire" of our Lord! Our

Lord also had put efforts to make Yudhishtira, understand the need to cross over all types of sorrow! But Yudhishtira could not understand or realize. The reason for this is that, **OUR LORD IS ALWAYS PERFORMING "WONDERFUL" TASKS AND "LEELAS"!** HOW? Our Lord had put efforts to make "peace" between the "warring" Kauravaas and, the Pandavaas. Though, He is "all-capable" (omnipotent i.e. He could have achieved this, if it was His desire to do so), but as our Lord enacts His "Leelas", in a most "wonderful and inscrutable" way, He created only more "bitterness and hatred" in their minds! (Because, this was "His will"). In the same way, though our Lord spoke to Yudhishtira with a view to redeem his "sorrow", He desired and willed to create more "illusion and infatuation" only in the mind of Yudhishtira! (i.e. ignorance). Even after making him understand through "epics and stories" (of divine glory), Yudhishtira, was not able to understand at all! It was not, that, our Lord did not put enough effort or speak such "words", which would not give him understanding and realization. But, it was His will and desire, that Yudhishtira should get more "infatuated" and more "sorrow". It is said here, by our Sri Mahaprabhuji, that "more and more" advice increased the "sorrow" of Yudhishtira, considerably!

Through the next verse, the words of the "sorrowing" Yudhishtira are being explained.

आह राजा धर्मसुतश्चिन्तयन्सुहृदां वधम्।

प्राकृतेनाऽऽत्मना विप्राः स्नेहमोहवशं गतः॥४६॥

**VERSE 46 Meaning:** "Oh! Wise Brahmins! Thinking with remorse, about the killing of his relatives, arising out of the identification of his "Aatma" with



his body, Yudhishtira, caught in the web of attachment (Sneha) and infatuation (Moha), now spoke the following.”

**श्रीसुबोधिनी:** आहेति। राजा रजोगुणव्याप्तः। धर्मसुतः प्रार्थनया धर्माज्जातः। बहिर्मुखं धर्ममुररीकृतवान्। अत एव सुहृदां वधं चिन्तयन् पूर्वकृतं शोचति। अन्तःकरणमपि समीचीनं भगवता अहृतमित्यभिप्रायेणाऽऽह—  
**प्राकृतेनेति।** देहात्मबुद्ध्या। **विप्रा इति** सम्बोधनं भगवतोऽद्भुतकर्मत्वभावनार्थम्। स्नेहो मृतेषु। मोहो जीवत्सु॥४६॥

विपरीतबुद्धिं विस्तारयति—

**SRI SUBODHINI:** The word “Raaja” (king) has been used to indicate the quality of “Rajas” (dynamism) in king Yudhishtira. The word “son of Dharma” (Dharma Sutaha), means, that Yudhishtira was born of “Dharma” (Lord Yama), through the prayer of Kunti. Usually, a “worldly” sorrow is seeable “outside” i.e. in one’s behavior and external conduct! Yudhishtira now showed his internal sorrow outside — for everyone to see! He was unhappy at the death of his relatives/associates and became sorrowful, thinking of the war and its consequences! Our Lord had taken away the quality of “equanimity” from the mind of Yudhishtira. This is clearly indicated by the word “Praakrutena” (worldly), which means that Yudhishtira considered his “body” to be his “Aatma”. Due to this, his “inner mind” was not at peace i.e. it was disturbed.

The addressal of “Oh! Brahmins!” (VIPRAAHA), indicates, that like the Brahmins undertake to fulfill the “desires” of everyone, in a special way, our Lord also does the various “tasks”, many times, in a negative way! i.e. not to fulfill the desires! In this way, our Lord is hailed as the Lord, who does “wonderful deeds”.

This is the correct way of thinking, about the true nature of our Lord, which an ideal devotee should keep in his mind! Alternately, the purport of this addressal by Sri Soota may be, "Oh! Sage Saunaka and other sages! You are all Brahmins! Hence, you are all, well aware, that our Lord is full of "wonderful tasks". Hence, an ideal devotee should always regard our Lord as of "wonderful tasks and Leelas"!

Yudhishtira still nurtured the attitude of love to the dead relatives/associates, and he is also "attached and infatuated" to all those, who were still living! (Sneha Mohavasam Gataha). The purport is, that Yudhishtira, who was now fully under the control of his infatuation and attachment, caused by his love to his own people, spoke the following words.

King Yudhishtira got the "opposite intellect" (wrong one) and this is being described in detail.

अहो मे पश्यताञ्ज्ञानं हृत्प्ररूढं दुरात्मनः।

पारक्यस्यैव देहस्य बह्व्यो मेऽक्षौहिणीर्हताः॥४७॥

**VERSE 47 Meaning:** "Is it not wonderful that in my bad heart nurturing undesirable thoughts, , there is the rise of utter ignorance? I have destroyed countless "array" (Akshowhini) of my armies, just for the sake of this "my body" which, after all will be eaten by others! (i.e. Which is the "food" for dogs and foxes after my death)."

**श्रीसुबोधिनी:** अहो इति देहोपभोगार्थं महतोऽन्यायस्य करणमज्ञानजन्यम्। हृदि प्ररूढम्। नाऽस्य प्रतिघातः शक्यो जातः। तत्र हेतुरन्तःकरणाशुद्धिः। तदेवाऽज्ञानमाह-पारक्यस्येति। श्वसृगालभक्ष्यस्य। अक्षौहिणीः। अक्षौहिण्यः। मे मदीया हता इत्यज्ञानम्। वस्तुतस्तु भगवता भूभारहरणार्थं लीलया वा हताः॥४७॥

अनेन इहलोको गत इत्युक्तम्। परलोकोऽपि नास्तीत्याह—

**SRI SUBODHINI:** It is sheer “ignorance” to carry out various actions of injustice and violence, just for the sake of protecting one’s own body! “This ignorance has now taken birth in my heart! There is no solution for this. The reason for this “ignorance” is the “impurity” in my inner mind!” Yudhishtira now speaks about this “ignorance” in his self. “After all, this body of mine, after death, will belong to others viz. dogs and wolves will eat my body - hence, it does not really belong to me! For the sake of this “body”, I have caused the destruction of my several “Akshowhini” armies.” This is the “ignorance” of king Yudhishtira. In reality, it was our Lord, with a view to remove and destroy the burden of this Universe, who had destroyed all these armies as part of His “Leela”! But Yudhishtira thought otherwise!

Yudhishtira says now, as per the following verse, that “not only my “this world” is destroyed, but my “other world” also is jeopardized, due to this war and the killing.

बालद्विजसुहृन्मित्रपितृभ्रातृगुरुद्रुहः।

न मे स्यान्निरयान्मोक्षो ह्यपि वर्षायुतायुतैः॥४८॥

**VERSE 48 Meaning:** “I am a person who is hateful to young children, Brahmins, relatives, friends, father, brothers and Gurus! Due to this, I will never get freedom from the “hell”, even after lakhs and crores of years of my stay there.”

श्रीसुबोधिनी: बालेति। बाला अभिमन्युप्रभृतयः। द्विजा द्रोणादयः। सुहृदः शल्यादयः। मित्रं कर्णादयः। पितरो भीष्मादयः। भ्रातरो दुर्योधनादयः। त एव वा गुरवः। अन्ये च। एकस्याऽपि महापातकस्य बुद्धिपूर्वकं कृतस्य न प्रायश्चित्तम्। तस्मान्नरके वासो यावदाभूतसम्मलवमित्यर्थः॥४८॥

**SRI SUBODHINI:** Abhimanyu and others are referred to as “young children” (Baalak). Dronacharya and others are referred to as the “Brahmins”. Salya and others are the relatives and Karna, and others are the “friends” referred to here. The word “father” is referring to Bheeshma and other elderly persons. By the word “brother”, Duryodhana and others are referred to. All of them were deserving to be treated as the “Gurus” also! “There were also so many others, whom, I should have honoured only. But I hated and fought with them! Even if one of these persons is killed by me, then, I am bound to be tainted with the “highest sin”, for which there is no “penitence” at all! I have incurred gruesome sins by killing all of them! Hence, there is no “acts of penitence”, which is capable of purifying myself. Due to this, I will have to stay in “hell” till this Universe is destroyed, through the great dissolution!’ (Mahāpralaya).

नैनो राज्ञः प्रजाभर्तुर्धर्मयुद्धे वधो द्विषाम्।

इति मे न तु बोधाय कल्पते शासनं वचः॥४९॥

**VERSE 49 Meaning:** “I am unable to understand the “rule”, that there is no “sin” attached to a king, who is eager to protect his subjects, fighting a righteous war and killing his enemies!”

**श्रीसुबोधिनी:** ननु युध्यमानानां वधः को वा दोषाय? सत्यम्। “श्रेयः प्रजापालनमेव राज्ञामि” ति प्रजारक्षार्थं शत्रुवधश्चेत्तदा न दोषः। प्रकृते तु दुर्योधनेन प्रजापालने क्रियमाण एव मया स्वलोभार्थमेव सर्वे हताः। अतो राज्ञो धर्मयुद्धे द्विषां वधः प्रजाभर्तुर्नैनः न दोष इति नीतिवचनं मां बोधयितुं न शक्नोतीत्यर्थः॥४९॥

ननु प्रापश्चित्तं क्रियतां किं शोकेन? तत्राऽऽह—

**SRI SUBODHINI:** What is wrong in killing those

who fight? What blemish can attach to the one, who is able to kill? In a "fight"? Such questions are usually asked. But it is the paramount duty of a king to protect his "subjects". Hence, for this sake, destroying the Kauravaas was not an act of sinful nature! "But Duryodhana himself was seen protecting his "subjects" only, and I have, for the sake of my desire to be the king, killed Duryodhana and others"! The rule is that, only for the protection of the "subjects", a king can fight a "righteous" war! I am unable to understand and realize this "rule", as to whether, I have participated in a "righteous" war only!

If Yudhishtira is told, as to why he is in this state of deep sorrow, when acts of "penitence" could be done for the removal of these "sins", he replies, as per the next verse.

**स्त्रीणां मद्धतबन्धूनां द्रोहो योऽसाविहोत्थितः।**

**कर्मभिर्गृहमेधीयैर्नाऽहं कल्पो व्यपोहितुम्॥५०॥**

**VERSE 50 Meaning:** "Everyday, I see the widows dying as their husbands have been killed through my actions! This "sin", which is continuing to occur, due to my action, cannot be redeemed, by the performance of sacrifices and other actions, usually prescribed for the householders!"

**श्रीसुबोधिनी:** स्त्रीणामिति। पापस्य हि रोगवत्प्रतीकारः। स च प्रत्यग्रोत्पन्नस्य प्रथमं कर्तव्यः। पश्चात्पुरातनानाम्। प्रत्यहं च सहस्रं स्त्रियो मद्धतान् भर्तृन् गृहीत्वा शोचन्त्यो म्रियन्ते। स द्रोह इहैव महानुपस्थितः। नन्वस्यैव तर्हि प्रायश्चित्तं क्रियताम्? तत्राऽऽह कर्मभिरिति। अस्त्यत्र प्रायश्चित्तं सर्वपरित्यागः शरीरपरित्यागो वा। न तु गृहमेधीयैः कर्मभिर्द्रव्यमयैर्भूत-हिंसात्मकैः॥५०॥

यद्यपि प्रायश्चित्तत्वेन वेदेन बोध्यते तथापि मम नाऽधिकारः।  
तथाविधसाधनाऽभावात्। अयथाविधसाधनैस्त्वजीर्णे भोजनवत्सर्वनाशक इति  
न तादृशयज्ञेन निस्तार इति सदृष्टान्तमाह—

**SRI SUBODHINI:** “Sins” can also be redeemed, as one removes the effects of a “disease”. A person is supposed to redeem the “effects of new sins”, before he undertakes to do expiatory actions to redeem the previous sins!” Every day, “thousands of women are dying out of the sorrow, caused by my killing of their husbands, during the war! This gruesome act has now taken a big role as an act of continuous sinning! If I was told that, I can still do an act of expiation and penitence, to redeem this sin, then I will have to say, that only by renouncing everything, and my body also, I will be able to redeem these “sins”! The sacrifices done by a householder also involves the violence to the animals. Hence these “sacrifices” can never expiate my sins! Due to this, these sacrifices can never free me from my sins! Only by giving up everything and my body also, I can redeem my sins. Not otherwise!”

“Though the Vedas have, indeed, prescribed “penitent” acts for the redemption of such “sins”, I cannot perform them, as I do not have any “authority” to perform them! — as I do not have the right “ingredients” for the performance of these sacrifices! In the absence of the right ingredients, these sacrifices may turn out to be “destructive” by nature, like the food consumed, when a person is already suffering from acute indigestion! Hence, I am unable to get any benefit from such “sacrifices”. Yudhishtira is now telling this, through the next verse, while giving an example.



यथा पंकेन पंकाम्भः सुरया वा सुराकृतम्।

भूतहत्यां तथैवैकां न यज्ञैर्मार्ष्टुमर्हति॥५१॥

**VERSE 51 Meaning:** "Like water, which is polluted through dirt can never be cleaned (made pure), and like a drop of wine cannot be purified through the addition of wine, in the same way, the sin of killing even one being (person) cannot be redeemed by the performance of sacrifices, where violence is predominant! (i.e. Killing of animals done during a sacrifice)."

**श्रीसुबोधिनी:** यथेति। कर्दमजलक्षालनार्थं यथा पङ्कलेपो भित्त्यादिलेपनवदधिकमृतसम्पादको भवति। अस्य दृष्टान्तस्य न परलोकनाशकत्वमित्याशङ्क्य दृष्टान्तान्तरमाह—सुरया वेति। यथा सुराबिन्दुस्पर्शं महत्या सुरया प्रक्षालनं परलोकनाशकं भवति। एवमेवैकामपि स्त्रीहत्यां बहुभिरपि यज्ञैः पशुमारकैर्दूरीकर्तुं कोऽपि नाऽर्हतीत्यर्थः। वस्तुतः पूर्वकाण्डविचारकैर्निर्मथितं ज्ञानं मोहज्ञानमिति निरूपितम्। एवं भगवतोऽद्भुतकर्मत्वं सिद्धम्॥५१॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षित-

विरचितायां प्रथमस्कन्धे अष्टमोऽध्यायः॥८॥

**SRI SUBODHINI:** Dirty water can never clean anything else! As this example is not apt for describing the destruction of the "other world" (through his sins), Yudhishtira is giving another example to explain this point further. (i.e. the sin which, would destroy his "gains" in the "other world" after his death). Like a person already polluted with the touch of a drop of wine cannot be cleaned, through a jar full of wine! This act entails the destruction of the "other world" for such a person. In the same way, the "sin" of killing these "women" (wives of husbands, who died in the war) cannot be redeemed by the act of killing "animals"

during a sacrifice! — or through the performance of several such sacrifices. The “Jnana” knowledge, which is explained in the “earlier” portions of the Vedas (Poorvardha) is usually a “knowledge”, which is “infatuating” by nature. This has been clearly proved.

In this way, the “wonderful” nature of our Lord’s “Karma or actions” has been explained. In other words, our Lord explored many ways to make Yudhishtira understand the actual situation, and through our Lord’s “wonderful” actions, Yudhishtira’s “sorrow” got increased only! In other words, though the Lord put efforts to remove his sorrow, instead, the “sorrow” got increased only i.e. the opposite effect took place! This is the “wonderful” nature of our Lord’s “task” (the purport is ONLY THAT WILL HAPPEN, WHICH IS IN ACCORDANCE WITH THE DESIRE AND WILL OF OUR LORD, AND THE LORD ACHIEVES THIS IN A MOST WONDERFUL WAY!)

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 8 of Canto I of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं-प्रथमस्कन्धं - नवमोध्यायं ॥

**SRI BHĀGAVATAM - CANTO 1,**

**CHAPTER 9**

लोकप्रतीत्या कृष्णस्य यदा कार्यसमापनम्।

तदा भागवतश्रोतुर्देहरक्षा निरूप्यते॥१॥

ऐहिकाऽऽमुष्मिकफले भक्तानां स्थानभार्ययोः।

सर्वेष्टापूरणं चैव भगवत्कार्यसंग्रहः॥२॥

श्रीमद्भावतश्रोतू रक्षापूर्वक्रियाऽखिला।

निरूपिता ततो मध्ये भगवत्कार्यवर्णनम्॥३॥

एवं परीक्षितः शरीररक्षाप्रस्तावे रक्षापूर्वकार्यं मायावेष्टनमुक्त्वा  
इतरकार्यानिरूपणे ऐकाग्र्येण रक्षाऽसम्भवान्मध्ये भगवत्कार्यं निरूपणीयम्।  
तच्च कार्यं चतुर्विधम्। सर्वभक्तानामैहिकसर्वफलादानपूर्वकं भक्तिदानमैहिकाऽ-  
ऽमुष्मिकयोरेकसम्बन्धाय निर्वेदश्च प्रथमम्। ज्ञानसन्देशपूर्वकपरमभक्तिप्रादुभावेन  
मुक्तिर्द्वितीयम्। सर्वभक्तचित्तसमाधानपूर्वकस्वस्थानप्राप्तिस्तृतीयम्। तत्रत्यानां  
सर्वसुखदानोपसंहारश्चतुर्थम्। तत्र मुक्तिदानमेवोत्तमतत्कार्यमैहिकफलदानादि  
तत्पूर्वाङ्गमिति निश्चित्य रक्षापूर्वाङ्गेन सहैकस्मिन्नध्यायेऽष्टमे निरूपितम्। नवमे  
द्वितीयं कार्यं निरूप्यते।

**KĀRIKA 1, 2 and 3 Meaning:** "From the 8<sup>th</sup>  
chapter, up to the 11<sup>th</sup> chapter, the "reason" for the "non-

protection” of king Parikshit is told. In the 12<sup>th</sup> chapter, the “reason” for protecting king Parikshit is explained. For those, in the world, the tasks of our Lord Sri Krishna (during this “incarnation”) were seen as fully “completed” (i.e. it looked, as though), although, in reality, our Lord’s “tasks” are permanent (Nithya) and are always seen as “continuous”! But our Lord showed to them, as though His “tasks” were now fully “completed”! This is the impression, which our Lord had created in the minds of everyone! At this time, (when everyone thought that our Lord’s “Leelas” were fully completed), our Lord protected the body of king Parikshit, who will listen to the holy Sri Bhagavatam. In other words, on the completion of all the “tasks” of our Lord, at Hastinapura, through the 12<sup>th</sup> chapter, the “new task” of protection of the “body” of king Parikshit is being explained.

In between, our Lord conferred the “worldly” and the “other worldly” benefits (results) to His devotees. He also fulfilled all the “desires” of the “place” (Hastinapura and Dwaraka) and also of all the “ladies”. This is the summary of the various “tasks” done by our Lord, during this time.

In the 8<sup>th</sup> chapter, the “actions”, which were to be done, before the protection of king Parikshit, who will be the “hearer” of Sri Bhagavatam, have been explained. In the 9<sup>th</sup> chapter and up to the 11<sup>th</sup> chapter, the various “tasks” attended to by our Lord have been explained.

In this way, after explaining, that king Parikshit was enveloped by “Maya” before he was saved by our Lord, it is now told, in the 9<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup> chapters, that our Lord completed his various other “tasks”. Our Lord’s

“tasks” are of 4 kinds. Our Lord, while blessing all His devotees, with the benefits of this “world”, also conferred “Bhakthi” (devotion) on them. With a view to join the “worldly” and the “other worldly” tasks, an explanation of the sense of sorrowful “renunciation” (Vairagyam) of king Yudhishtira was given in the 8<sup>th</sup> chapter. In the 9<sup>th</sup> chapter, Yudhishtira was given advice on “Jnana” (spiritual wisdom) by Bheeshmaacharya. During this period, Bheeshmaacharya got the highest “Bhakthi” to our Lord and our Lord blessed him with “liberation”. This is the second “task” achieved by our Lord!

Giving peace and harmony to the minds of all His devotees and our Lord returning back to His own abode of Dwaraka, is the third task of our Lord. This is explained in the 10<sup>th</sup> chapter. The conferring of every type of happiness on His own people of Dwaraka is the 4<sup>th</sup> “task” of our Lord. This is explained in the 11<sup>th</sup> chapter.

Conferring “liberation” to Bheeshmaacharya is the “best and important task”. But, as a prelude to this “highest” action, the conferment of “worldly” benefits was explained. This is explained in the 8<sup>th</sup> chapter only. In the 9<sup>th</sup> chapter, the second task viz. the advice of Bheeshmaacharya to Yudhishtira (i.e. giving of “Jnana” (spiritual knowledge)) and the conferment of the “highest” Bhakthi on Bheeshmaacharya leading to our Lord blessing him with “liberation”, has been explained.

नवमे स्वस्य भिन्नत्वं प्राप्तस्याऽभावसंशये।

स्वच्छन्दमृत्योस्तच्छान्त्यै मुक्तिर्भीष्मस्य वर्ण्यते॥

पुरस्कृतोऽघमुत्सृज्य जहादेहमितीरितः।

राज्ञो मोहप्रसङ्गाय निवृत्तिश्चोपदेशतः॥

भक्तोऽपि भगवद्द्रोहमाचरन्नरकं व्रजेत्।

इति दर्शयितुं भीष्मशरपञ्चरसंस्थितिः॥

तस्याऽप्युद्धारकः कृष्णो निजदत्तधिया स्तुतः।

इति स्तुतिस्तथाऽप्यस्य तादृगूपेण वर्ण्यते॥

सङ्गतिमाह—

**KĀRIKA 4 Meaning:** “A doubt arises in our mind, as to whether, it was necessary to explain about the ‘liberation’ of the Pandavaas also, with a view to establish the relationship between these “worldly” and the “other worldly” benefits? But only the “liberation” of Bheeshmachārya has been explained. On this, it is said, that our Lord had a “doubt” that Bheeshmaachārya may not attain “liberation,” as the latter had nurtured the attitude of “enmity” to the Pandavaas. Our Lord had declared, earlier that (Udyoga Parva of Mahabharatam), “The Pandavaas are My devotees. Those, who are inimical to them are really hating and inimical to Me only”. (Yastandweshti Sa Mam Dweshti). Through these words, our Lord regarded Bheeshmaachārya as not “belonging to Him”. — thus not getting entitled for “liberation” (Mukthi). With a view to remove this doubt, our Lord ensured the “liberation” of Bheeshmaachārya, who was under His control (i.e. his death was under our Lord’s control).

Our Lord went near to Bheeshmaachārya, with a view to remove his “sin and blemish” caused by his enmity to our Lord’s devotees (the Pandavaas) and his “offence” of fighting against the Lord! Our Lord also desired, that the “infatuation” of king Yudhishtira should get removed, through the “advice” of Bheeshmaachārya. If this sorrow and pain of king Yudhishtira are not removed, then they



will continue to remain till the death of king Yudhishtira, and through this the king also will get deprived of "liberation" (as per the rule, "He attains that fate, as per his last thought"). Hence, for this reason also, it was necessary to have gone to Bheeshmaachārya.

If a devotee commits a "sin and offence" to our Lord, then he has to perforce go to hell. With a view to explain this truth, the death of Bheeshmaachārya, while lying on the bed of arrows, has been explained. The purport of this, is that a person attains "liberation" while dying on this "earth", and if this "earth" is not touched, while dying, then, this "Jeeva" does not attain "liberation". Due to this, our Lord blessed Bheeshmaachārya with a pure intellect, through which, Bheeshmaachārya rendered his "praise" of our Lord. In this way, our Lord Sri Krishna became the "redeemer" of Bheeshmaachārya!

Bheeshmaachārya had thought, "The Lord is so compassionate to redeem persons like me too — who are usually considered as "worthy of being killed at sight" (Aatataayi). In this way, and with this attitude, Bheeshmaachārya has rendered his "Stuti" of our Lord.

Let us now explain the situation (i.e. continuity).

सूत उवाच—

इति भीतः प्रजाद्रोहात्सर्वधर्मविवित्सया।

ततो विनशनं प्रागाद्यत्र देवव्रतोऽपतत्॥१॥

**VERSE 1 Meaning:** "Sri Soota said, "In this way, afraid of the enmity of his own "subjects" (caused by his "killing", during the war), king Yudhishtira, came to Kurukshetra, with a desire to understand the nuances and purport of the totality of all "Dharmas" (rules of conduct) from Bheeshmaachārya. He came to the place,

where Bheeshmaachārya was lying on the bed of arrows."

**श्रीसुबोधिनी:** इति भीत इति। जातेऽपि प्रजाद्रोहे किमस्मत्कृतं न वा, अधर्मजनकत्वमस्ति न वेति सन्देहात्प्रजाद्रोहस्य भयहेतुत्वम्। अत एव सर्वज्ञस्यैव सर्वसन्देहनिवृत्तिरिति सर्वतत्त्वज्ञानार्थं सर्वेषां धर्माणां वेदितुमिच्छया। ततो हस्तिनापुरात्। विनशनं कुरुक्षेत्रं प्रागात्। तत्रापि यत्र देवव्रतोऽपतत्। देववद्व्रतं यस्य। भगवतो यथा प्रतिज्ञा ब्रह्मचर्यादि। सोऽपि भगवतोऽद्भुतचरित्रत्वादपतत्॥१॥

तदा भीष्मपुरस्कारार्थं सर्वे गता इत्याह—

**SRI SUBODHINI:** Yudhishtira did not realize, as told by Sri Soota, as to whether, his actions have really caused the "violence and cruelty" to his subjects or whether all his "actions" were "unrighteous" (wrong actions — Adhaarmika). But, despite this doubt, Yudhishtira had regarded that his "fear" was caused by his violent and cruel actions towards his subjects. Hence, all these lurking doubts could be cleared only through correct understanding of all the factors involved. Thus, with a view to attain the complete "Jnana" (knowledge) of all the "principles" (Tatwam) involved, Yudhishtira came to Kurukshetra from Hastinapura. Here Devavrata (Bheeshmaachārya) was lying on his bed of arrows. Sree Bheeshmaachārya is called as "Devavrata", as he observed the "vow" of life-long chastity, in the same way, our Lord had vowed to practice the same. In this way, Bheeshmaachārya observed the vow like the "Deva" (our Lord). Due to this, he never experienced a "fall" from his most "exalted" status. But our Lord being the author and "doer" of most "wonderful" actions, had caused Bheeshmaachārya also to "fall" (get defeated).

They all went to show “respects” to Bheeshmaachārya — as per the next verse.

तदा ते भ्रातरः सर्वे सदश्वैः स्वर्णभूषितैः।

अन्वगच्छन् रथैर्विप्रा व्यासधौम्यादयस्तथा॥२॥

**VERSE 2 Meaning:** “Oh! Brahmins! At this time, all the brothers of Yudhishtira sat on golden chariots drawn by exquisite horses, and went to see Bheeshmaachārya, accompanied by sage Veda Vyaasa, Dhowmya and other noble Brahmins.”

श्रीसुबोधिनी: तदा त इति। ये भ्रातरः प्रजाद्रोहादि कृतवन्तस्त इति। सर्वे अन्येऽपि। विप्रा अपि गताः। ते वेदव्यासपाण्डवकृतपुरोहितधौम्यादयः॥२॥

भगवानपि मुक्तिदानार्थमवश्यगमनेऽपि युधिष्ठिरप्रियार्थं सहैव गत इत्याह—

**SRI SUBODHINI:** All the brothers of Yudhishtira accompanied him. All of them had thought, that they had also incurred “sins” due to their violent acts over their own subjects. All of them, accompanied by other Brahmins also went to meet Bheeshmaachārya. Sage Veda Vyaasa was there along with the priest of the Pandavaas viz. Sage Dhowmya.

It was necessary for our Lord also to go over there to bless Bheeshmaachārya with his “liberation”. But with a view to please Yudhishtira, our Lord also went along with him to see Bheeshmaachārya.

भगवानपि विप्रर्षे रथेन सधनञ्जयः।

स तैर्व्यरोचत नृपः कुबेर इव गुह्यकेः॥३॥

**VERSE 3 Meaning:** “Oh, Sage Brahmin! Our Lord Sri Krishna, like Arjuna got on to a chariot, and went there. Now, surrounded by all these noble sages and our Lord Himself, king Yudhishtira began to shine like Lord Kubera accompanied by his Yaksha retinue!”

**श्रीसुबोधिनीः** भगवानपीति। विप्रर्षे इति सम्बोधनं भगवतोऽनुवृत्तिर्लीलात्वान्न दोषायेति ज्ञापनार्थम्। रथेन सधनञ्जय इति। गरुडध्वजमारुह्याऽर्जुनेन सारथिनाऽन्वगच्छदिति लक्ष्यते। तेषां भ्रात्रादीनां गमनेऽपि राज्ञो बहिरेव सुखं नाऽन्तरित्याह—**स तैरिति।** नृपत्वात्परं तेः रोचनम्। वस्तुतस्त्वन्तररोचनं सदृष्टान्तमाह। यथा गुह्यकैः सह कुबेरः। कुत्सितं वेरमक्षि यस्य। अनेन बहिः प्रकाशो महान्। अन्तस्त्वन्धतुल्यः। तथाऽयमपि शोकग्रस्त इत्यर्थः॥३॥

एव सर्वैः सह गमनमुपपाद्य सम्भाषणव्यतिरेकेणैव दर्शनमात्रेण नमस्कारं कृतवन्त इत्याह—

**SRI SUBODHINI:** Sri Soota has addressed sage Sounaka as “Viprarshe” (sage — Brahmin) to reemphasize the point that “You are a sage (Rishi) among the Brahmins! Hence, you are greater than me, in every respect. Even then, like you are following and listening to me, our Lord also, has accompanied king Yudhishtira, although our Lord is “superior” at all times! **THIS IS OUR LORD’S “LEELA”! OUR LORD DOES EVERY TYPE OF “ACTIONS” IN HIS “LEELA”!** Hence, despite our Lord being “higher” than everyone, He followed Yudhishtira. Hence, there is no “blemish” on his part. He had, in his chariot, the sign of Garuda on his flag. The charioteer now was Arjuna and our Lord going behind the chariot of Yudhishtira.

Yudhishtira accompanied by his brothers was seen as “happy” externally, but, he was utterly sorrowful in his mind. Here, in this verse, it is told, that Yudhishtira was seen “brilliant and shining” only through his “external” paraphernalia, but he did not have any “happiness” in his mind. This is being told along with an example. Like Lord Kubera “shines” along with his “Yakshas”! The word “Kubera” has been derived through

the use of the words viz. "KUTSITA VERAM YASYA SAHA = KUBERAHA i.e. he, whose eye of wisdom is not alright" (i.e. wrong). Usually, Lord Kubera is seen, in his outside, as very brilliant, but, he, in his "inside" is like a "blind" person. In the same way, king Yudhishtira also had the external brilliance, but he was full of "sorrow" in his mind!

After explaining the journey of Yudhishtira along with all others, it is said, that the Pandavaas prostrated to Sri Bheeshmaachārya, immediately on seeing him, — as per the next verse.

**दृष्ट्वा निपतितं भूमौ दिवश्च्युतमिवाऽमरम्।**

**प्रणेमुः पाण्डवा भीष्मं सानुगाः सह चक्रिणा॥४॥**

**VERSE 4 Meaning:** "On seeing Sree Bheeshmaachārya, who resembled a celestial deity, who had fallen down from the heaven, and who was lying on the earth (on a bed of arrows), the Pandavaas, prostrated to him, along with our Lord and all others, who had come along with them."

**श्रीसुबोधिनीः दृष्ट्वेति।** पतितस्याऽपि महती कान्तिरिति सदृष्टान्तमाह। भूमौ तस्य स्पर्श एवाऽयुक्तः किं पुनः पातः। तथा भीष्मस्य पराजय एवाऽशक्यः किं पुनरेवम्भावः। तादृशोऽपि देवो मनुष्याणां नमस्करणीयः। तथा भीष्मोऽपि भगवद्भिरोधाचरणेऽपि नमस्करणीयः। यथा देवः स्वपदच्युतोऽपि अन्येषां भजनीयः। बुद्ध्यादीनां विद्यमानत्वात्। तथा भीष्मोऽपगतदेहोऽपि ज्ञानपूर्णत्वान्नमस्करणीय इत्यर्थः। **पाण्डवा इति।** भ्रात्रेयपुत्रत्वान्नमस्कारयोग्यता सूचिता। भीष्मोदिश्यमानधर्मस्य सर्वेषां ग्रहणसिद्धयै समागतानां सर्वेषां नमनमिति—**सानुगा इति।** आगत्य नमनं यत्तु लोकाद्भक्तस्तथा न चेत्। विपरीतत्वमापन्नः कथमेव भवेदिति। सर्वैः सह नमस्कारस्ततो भगवता कृतः। **चक्रिणेति** पदं घातकरूपज्ञापनार्थमद्भुतकर्मत्वाय॥४॥

सर्वज्ञा ऋषयो भीष्मो गूढं तत्त्वं वक्ष्यतीति समागता इत्याह—

**SRI SUBODHINI:** The “brilliance” of Sree Bheeshmaachārya, who was lying on the ground, was magnificent! This is being explained, with the help of an example. Like a celestial deity, who had fallen from the heaven, shines with exquisite brilliance! Usually, it is not appropriate for the celestial deities to touch this “earth”. Hence, how can we now compare Sree Bheeshmaachārya to a celestial deity? Moreover, Sree Bheeshmaachārya can never be defeated also in a battle. But how did he attain this fate? A celestial deity, though “fallen down” from the heavens, is worthy of human “prostrations” and respect. In the same way, Bheeshmaachārya, despite having fought our Lord, was seen as “brilliant” like a celestial deity! In this way, he became “worthy” of prostrations from all! Like a celestial deity, despite fallen from heaven is worthy of “service”, in the same way, despite being “defeated”, Bheeshmaachārya had the intellect, like the celestial deities, (although his body was slowly dying) and due to this, he was worthy of being “served” and “prostrated” to! Moreover, Sree Bheeshmaachārya had the spiritual knowledge (Jnana) in him.

The Pandavaas were also the grandsons of Sree Bheeshmaachārya’s brother and hence, they were keen to do “prostrations” to Sree Bheeshmaachārya. To enable everyone, who had come there, to grasp and understand the “advice” of Bheeshmaachārya, all of them, now, prostrated to him, in deep reverence.

Our Lord also, along with others, prostrated to Bheeshmaachārya. Although OUR LORD IS TO BE PROSTRATED TO, AT ALL TIMES, WITH A VIEW



TO TEACH THE WORLD, THAT ALL DEVOTEES OF OUR LORD ARE “WORTHY” OF BEING PROSTRATED TO, OUR LORD, NOW, SET AN EXAMPLE BY PROSTRATING TO SREE BHEESHMAACHĀRYA!

If Bheeshmaachārya was not a devotee then, he would not be deserving to be given the prostrations! A DEVOTEE IS ALWAYS WORTHY OF BEING PROSTRATED TO, AT ALL TIMES! OUR LORD PROSTRATED TO SREE BHEESHMAACHĀRYA DUE TO TWO REASONS. (1) WITH A VIEW TO TEACH EVERYONE, THAT A DEVOTEE OF OUR LORD IS “WORTHY” OF PROSTRATIONS AND (2) OUR LORD PROSTRATED TO BHEESHMAACHĀRYA, WITH A VIEW TO COFER AUSPICIOUS WELFARE TO THE UNIVERSE!

The word “CHAKRINHA” (along with His “Sudarsana” discus) indicates, that our Lord had brought His “discus” also — to show, if necessary, our Lord would kill also! This is indeed the “wonderful” nature of His “tasks” (ADBHUTA-KARMA). He was prostrating to Bheeshmaachārya, and if required, He would kill him also!

The “all-knowing” sages, now, thought, that Sree Bheeshmaachārya will speak about the secret “principles”. Due to this, they all came there — as per the next verse.

तत्र ब्रह्मर्षयः सर्वे देवर्षयश्च सत्तमाः।

राजर्षयश्च तत्राऽऽसन्द्रष्टुं भरतपुङ्गवम्॥५॥

**VERSE 5 Meaning:** “At that time, all the Brahmarishis, the most exalted Devarishi Sri Naarada and other “king-sages” (Raajarishi) came there, with a view

to see the scion of the Bharata clan Sree Bheeshmaachārya.”

श्रीसुबोधिनीः तत्रेति। ब्रह्मर्षयो भृग्वादयः। देवर्षयो नारदादयः। राजर्षयो मन्वादयः। ते हि त्रिविधधर्ममन्त्रद्रष्टारः। सर्वथा देहेन्द्रियादिस्वास्थ्ये शुद्धो धर्मादिः स्फुरति नाऽन्यथेति धर्मतत्त्वं ज्ञात्वा भीष्मे धर्मः परिनिष्ठितो न वेति द्रष्टुमागताः। “दौष्यन्तिरत्यगान्मायामि”ति भरतस्य मायापगमनादेहदृष्ट्या धर्मं न वक्ष्यति। तद्वंशोद्भवश्रेष्ठत्वात्। स्वार्थदर्शनाच्च भवति सन्देहः। अत एव ऋषीणां मतेषु बाधकविषयत्वम्॥५॥

राजसादिविभेदेन एते भेदाः। तान् गणयति त्रिभिः। सात्त्विकाः प्रथमं प्रोक्ता राजसास्तदनन्तरम्। तामसा दोषनिर्हारात्तुल्यास्ते राजभिर्मताः॥

**SRI SUBODHINI:** The word “Brahmarshis” referred to here pertains to sage Bhrighu and others. The word “Devarshi” refers to Sri Naarada and others. The word “Raajarshi” refers to Manu and others. These three categories of persons followed 3 types of systems, and were also the “seers” (Drashta) of three types of “sacred chanting” (Manthras) — all this glory was due to the fact, that they were all “Rishis” (sages) of a great and exalted nature.

When the body, along with the senses are always in good health, then a person gets the inspiration of pure “Dharma” or conduct. Not otherwise. Even though this is the truth, Sree Bheeshmaachārya was not in good health now, and the sages came there, with a view to see, as to whether, he still had the retention of his knowledge about “Dharma”! Why? Shree Bheeshmaachārya was born in the family of king Bharata of the Dushyanta’s family and king Bharata had crossed the control of “Mayik” power over him! Hence, the power of “Maya” (illusion) could not touch Sree Bheeshmaachārya. The sages were certain, that Sri Bheeshmaachārya will

advice them only on the spiritual aspects of “Aatma” (our Lord) and not on any worldly subject pertaining to the “body” — as he was one of the greatest scions of the family of king Bharata!

The sages got also a “doubt” on Sri Bheeshmaachārya, due to Shree Bheeshmaachārya having put his mind in our Lord, when he was at the door of his death. The sages considered this as an act of “selfishness”! (i.e. looking after one’s own interest only). Hence, as per their conclusion, they thought, that Sri Bheeshmaachārya will speak about worldly subjects pertaining to the body etc., as the “Mayik” power in him only has made Sri Bheeshmaachārya “self-centred”!

The names of the sages, being given under, pertain to the three qualities of Rajas, Tamas and Satwa. This “division” is counted in 3 verses. In the first instance, through the following verse, the “Sātwika” sages are counted. Afterwards, the “Rajasik” sages are told. The “blemish-free” Tamasik persons are spoken of later, treating them as equal to the “kings”.

पर्वतो नारदो धौम्यो भगवान् बादरायणः।

बृहदश्वो भरद्वाजः सशिष्यो रेणुकासुतः॥६॥

वसिष्ठ इन्द्रप्रमदस्त्रितो गृत्समदोऽसितः।

कक्षीवान् गौतमोऽत्रिश्च कौशिकोऽथ सुदर्शनः॥७॥

अन्ये च मुनयो ब्रह्मन् ब्रह्मरातादयोऽमलाः।

शिष्यैरुपेता आजगमुः कश्यपाङ्गिरसादयः॥८॥

**VERSES 6, 7 and 8 Meaning:** “Sage Parvata, Sri Naarada, sage Dhowmya, Sri Veda Vyaasa (Bhagawan), Brihadaswa, Bhāradwaja Parasuraama along with his disciples, Vasishta, Indrapramada, Trita, Gritsamada, Asita,

Kasheevan, Gautama, Atri, Viswāmitra, Sudarsana and also sages with very pure mind like Sri Sukadeva and other noble Mahaatmaas, Sages Kashyapa, Brihaspati and other sages had come there, along with their disciples.”

**श्रीसुबोधिनीः पर्वत इति।** न देवर्षित्वमात्रं भगवानित्युक्तम्। रेणुकासुतः परशुरामः। सोऽपि सशिष्यः। एते सप्त सात्त्विका देवर्षयः। वसिष्ठादयो दश राजसा ब्रह्मर्षयः। वस्तुतस्तु नवैव। अथेति भिन्नक्रमेण। सुदर्शनस्याऽग्रे कथनात्। सुदर्शनः। अन्ये च राजर्षिभेदाः ब्राह्मणा अपि तत्त्वेन निर्दिष्टाः। ब्रह्मरातः शुकः। तेषां तामसत्वादितोषाभावमाह—**अमला इति।** बहिरेव ते तामसा अन्तस्तु निर्गुणा इति। तन्मध्ये ब्रह्मरातादयः श्रेष्ठाः। कश्यपादयो मध्यमाः। आङ्गिरसो बृहस्पतिः॥६॥७॥८॥

अत्रोक्तमाधिकारे धर्मनिर्णये तदुक्तेषु तरतमभावज्ञानार्थं गणना। एवं त्रयः समागताः। पाण्डवा भगवानृषयश्चेति। तत्र ऋषिषु कृतमाह—

**SRI SUBODHINI:** Sage Veda Vyaasa is not only a “celestial sage”, but is considered as our Lord Himself (Bhagawan). The reference to the “son of Renuka” is to Lord Parasurāama, who came along with his disciples. Parvata, Sri Naarada, Dhowmya, Sri Veda Vyaasa, Brihadasava, Bhāradwaja, and Parasuraama are considered as the “Satwika” celestial-sages (Devarshi).

Vasistha, Indrapramada, Trita, Gritsamada, Asita, Kasheevan, Goutama, Atri, Viswamitra and Sudarsana — these 10 sages are considered as “Rajasik” and also “Brahmarshis” i.e. up to sage Sudarsana (due to the use of the word “Atha” (now)) before the name of sage Sudarsana. Hence, we should not include the name of sage Sudarsana in this group.

In the verse, the word “Anyā” (others) is used to indicate the “Raajarshis”, and also includes all other “Brahmins” also, who had come there. All these persons are included in the category of “Brahmarishis”.

The word “Brahmaraata” used in this verse pertains to Sri Sukadeva, who is pure and without the blemish of “Tamas” etc. Sri Sukadeva was always “blemish-free”. But, in the outside, the quality of “Tamas” will be seen in him. In his “inside”, he is beyond the three qualities (Nirguna). Sri Sukadeva and others like him are considered as the “best” in this group. Sage Kashyapa and others are considered as of the “middle order”. The word “Aangirasa” used in this verse denotes sage Brihaspati. In other words, Sri Sukadeva, Kashyapa, Brihaspati and others also came there.

Now, here, the highest “Dharma” will be determined. Hence, all the three categories viz. Satwika, Rajasa and Tamasa qualities have been told. In other words, all of these sages did not have equal “knowledge” (Jnana) i.e. there were differences in their “Jnana”! — caused by their individual quality of Satwa, Rajas and Tamas. In this way, three categories of persons came there viz. (1) The Pandavaas. (2) Our Lord and (3) the sages. Whatever was done by Sri Bheeshmaachārya for the sages (Rishis) is being explained through the next verse.

तान्समेतान्महाभाग उपलभ्य वसूत्तमः।

पूजयामास धर्मज्ञो देशकालविभागवित्॥९॥

**VERSE 9 Meaning:** “The most fortunate, the best among the 8 “Vasus”, knower of Dharma, and the knower of the divisions of time and the importance of place viz. Sri Bheeshmaachārya, on seeing the incoming noble sages, saints and the kings, welcomed them, through his mind and words, as appropriate!”

श्रीसुबोधिनी: तान्समेतानिति। महान् भागो यस्येति। धर्मज्ञानादिसमूहो भागः। वसूत्तमो भीष्मः। भूमौ हि वसवो मोच्यन्ते। तथाऽन्येऽन्यत्र तद्गृहे।

पुष्टिभक्तत्वव्यावृत्त्यर्थमाह। देशकालयोर्विभागः। देशकालविभाग वा। प्राकृतत्वादृषीणमनुत्तमस्याऽपि पूर्वस्य प्रथमं पूजनमित्यादि। विधानविदिति पाठेऽपि स एवाऽर्थः॥९॥

एवं मुनीन् मनसा वचसा धर्मोपयोगित्वेन पूजयित्वा भगवन्तमपि तथैव पूजितवानित्याह—

**SRI SUBODHINI:** “The word “fortune” (Bhaga) used in this verse means the confluence of “Dharma, Jnana and other divine qualities”. Here, the reference is that Sri Bheeshmaachārya had all these virtues in him. Bheeshmaachārya was considered as the “best” among the 8 “Vasus” (Vasoothamaha). On this earth only a “Vasu” gets liberated. Sri Bheeshmaachārya was not a devotee of the path of grace (Pushti) — As he was aware of the “division” of time and place! In other words, he, who follows the rules of “time and place” in his tasks, cannot become a “devotee of this path of grace”. Sree Bheeshmaachārya being, not the “highest” and due to this, he “welcomed” in the first instance, sage Parvata, who was not the “best” among these sages!

As these sages were adepts in “Dharma” and progressed its cause, Sri Bheeshmaachārya, performed their worship, through his “mind and words”. He also worshipped our Lord, in the same way — as per the next verse.

कृष्णं च तत्प्रभावज्ञ आसीनं जगदीश्वरम्।

हृदिस्थं पूजयामास माययोपात्तविग्रहम्॥१०॥

**VERSE 10 Meaning:** “Sri Bheeshmaachārya, worshipped our Lord Sri Krishna, who is the Lord of the Universe, seated in the heart of everyone, and who has assumed a “human” body, through His own power and



who was now seated, with his mind and words, having known about the glory and greatness of our Lord fully.”

**श्रीसुबोधिनीः** कृष्णं चेति। ननु भगवन्तं कथं पूजितवानित्याकांक्षायामाह—तत्प्रभावज्ञ इति। पूर्वोक्तानुत्थितानेत्र दशनमात्रेण पूजितवान्। भगवन्तं तु आसीनम्। पूजायां भावनया सर्वोत्तमत्वप्रकारं ज्ञापयितुं जगदीश्वरमित्युक्तम्। हृदिस्थमित्यन्तर्यामिणम्। तस्य बहिर्भागे हेतुः—माययोपात्तविग्रहमिति। मायया शक्त्या स्वीकृतो विग्रहो येन। प्राकृतगणेनेन्द्रियादिना अहङ्कारेण च जीवानां देहग्रहणम्। भगवतस्तु स्वशक्त्यैव देहनिर्माणमपि। मायात्वादयथा भासयति। बीजसम्बन्धित्वेन पुत्रत्वादिना केचिद्बीजमेव मायया गृहीतमित्याहुः। एवं लोकानुसारेण भीष्मबुद्ध्यनुसारेण स भगवान्निरूपितः। वस्तुतस्तु यथा भगवान् तदुत्तरत्र निरूपयिष्यते॥१०॥

**एवमुभयोः** पूजनमुक्त्वा प्रथमोक्तान् पाण्डवानपूजयित्यैव स्वोक्तार्थग्रहणसिद्धये, शोकापनोदनपूर्वकस्वदोषाभावकथनेन सह भगवन्तं निरूप्य फलं प्रार्थयते **पाण्डुपुत्रानित्यादिचतुर्दशभिः**—

**SRI SUBODHINI:** A doubt arises here, as to the way and attitude with which, Sri Bheeshmaachārya had performed the worship of our Lord Sri Krishna! In other words, did he worship our Lord, knowing Him as His relative, as a well known person or as the Lord Himself? On this, it is said, that Bheeshmaachārya worshipped our Lord, after knowing about the glory and greatness of our Lord.

The sages, who had come there were worshipped by Shree Bheeshmaachārya through his “eyes” only, as they were standing. But our Lord was worshipped, as He was seated. Sri Bheeshmaachārya’s “attitude” in worshipping our Lord was the “best”. This is indicated through the word “Jagadeeswaram” (Lord of the Universe). In other words, our Lord was worshipped by regarding Him as the Lord of the Universe. He was also worshipped as the

“Antaryaaami” (the indwelling Lord, who is present in the heart of everyone – Hridistham).

The reason for the appearance of the indwelling Lord in the “outside” is being told, through the words “having taken a human body, through His own power of “Maya”! In other words, the Lord, who is the indwelling “Antaryaami” is now “seen” outside, in a human form, through His own power of “Maya”.

Usually, the individual “Jeeva” attains a “body” through the confluence of his “senses” and “ego”. BUT IN OUR LORD, THERE ARE NO NATURAL “SENSES” AND “EGO”. Hence, our Lord does not take “bodies” like a “Jeeva” does! Our Lord takes a “body”, as per His will and desire, using His own power. Not only this, it is He, who prepares (originates) His own “body” also! It is His own power of “Maya”, which makes all others to see our Lord, as someone’s “son” or as “father”!

In this way, as per the “worldly” tradition, and as per the “intellect” of Sri Bheeshmaachārya, Sri Soota has described about our Lord. In reality, however, the real divine form of our Lord i.e. AS HE IS – will be described only by the women of Hastinapura, later!

In this way, after describing the “worshipping” of our Lord and the sages, Bheeshmaachārya did not do the same “worship” to the Pandavaas, as they were much younger to him. He also desired, that the Pandava brothers should accept his advice. He had a lurking doubt, that the Pandavaas may feel, that Bheeshmaji was “inimical” to them (i.e. with the “opposing” attitude). Hence, Sri Bheeshmaji decided to remove their “doubt” and their “sorrow” by telling the “blemish-free” nature of himself.

He now prays for the "benefits" to be conferred on the Pandavaas, through the description of the glory and greatness of our Lord — in 14 verses.

पाण्डुपुत्रानुपासीनान् प्रश्रयप्रेमसङ्गतान्।

अभ्याचष्टाऽनुरागास्त्रैरन्धीभूतेन चक्षुषा॥११॥

**VERSE 11 Meaning:** "The most loving Sri Bheeshmaachārya, had his eyes covered with tears of love and hence could not see everyone clearly. His heart was full of love. He now told (that following words) to the humble and loving Pandavaas, who had sat near to him."

श्रीसुबोधिनीः भ्रातृ (?) पुत्रत्वेन स्नेहशिक्षायोग्यता। उपासीनामिति। धर्मयुक्तान्। प्रश्रयप्रेमसङ्गतानिति ज्ञानोपदेशे हेतुः। विनीतेषु स्निग्धेषु हि ज्ञानमुपदिश्यते भगवद्दर्शनात्क्रूरभावेऽपगते। स्निग्धभावेन वदतीत्याह— अनुरागास्त्रैरिति। अन्धीभूतेन चक्षुषा सहितो, लक्षितो वा स्निग्ध इति। स्वक्लेशेन सहितं परदुःखं रोदने हेतुः। सर्वे हि भगवता व्यामोहिताः। एतेऽपि क्लेशं प्राप्तवन्तो वयमपीति भावः॥११॥

तेषां क्लेशमनुवदति द्वयेन—

**SRI SUBODHINI:** The Pandavaas were his own grandsons (as brother's grandsons) and due to this, he was loving to them. This love is necessary and appropriate to give "instructions and advice". As they all sat near to him, the Pandavaas were considered as "righteous" (Dharmik). Usually, those seeking "instructions" sit near to the teacher and the Pandavaas were aware of this requirement. They were humble and full of love. Due to this, they "deserved" to be given the instructions on "Jnana".

Sri Bheeshmaachārya had now given up his feelings of "cruelty" towards the Pandavaas, due to his "Darsan"

of our Lord, and he now spoke with his feelings of love (Anuraagaastrai). His eyes got "blinded", through the copious flow of tears caused by his love. In this way, he could not see anything. The Pandavaas also realized, through these tears, that Sree Bheeshmaji was very loving and kind to them. He was now shedding tears, due to the memory of his own predicament, and due to the "sorrow" of the Pandavaas. Sri Bheeshmaacharya was now thinking, that OUR LORD HAD, INDEED, CAUSED THE INFATUATING ILLUSION, THROUGH WHICH, EVEN THE PANDAVAAS HAD TO UNDERGO "SORROW AND DIFFICULTIES" AND MUCH SORROW WAS CAUSED TO HIMSELF ALSO!

The "sorrow" of the Pandavaas is being described by him, through the next two verses.

भीष्म उवाच—

अहो कष्टमहोऽन्याय्यं यद्व्यूयं धर्मनन्दनाः।

जीवितुं नाऽर्हथ क्लिष्टं विप्रधर्माच्युताश्रयाः॥१२॥

**VERSE 12 Meaning:** "Sri Bheeshmaji told, "It is, indeed, a matter for great "surprise" that you, the Pandavaas, who are fully devoted to the Brahmins, Dharma and to our Lord Sri Krishna, are not "deserving" of being subjected to this life of "sorrow"! Especially when, you are the son of Dharmaraaja! Even then, you had to undergo all these difficulties. This is indeed very cruel and full of injustice."

**श्रीसुबोधिनी:** अहो कष्टमिति। अहो इत्याश्चर्ये। तेषां वनवासक्लेशं स्मृत्वा निरन्वयमेतत्प्राप्तमित्यहो कष्टम्। हेलनकचग्रहणादिकं स्मृत्वा अहो अन्याय्यमिति पूर्ववत्। बीजस्वभावक्षेत्राणां धर्माधर्मैस्तथा पुमान्। सुखं दुःखं च लभते कर्ममार्गेण नाऽन्यथा। तत्र यद्वद्विद्विः प्राप्तं दुःखं

क्लेशाच्छरीरमन्यायान्मानस, तत्कर्मजन्यं न भवति। यस्मात् यूयं धर्मनन्दनाः। यद्यपि युधिष्ठिर एव धर्मपुत्रस्तथापि ताप्राधान्येन स्थिता इति सर्वे तत्त्वेन व्यपदिश्यन्ते। अतो बीजदोषाभावाददुःखं न युज्यते। किञ्च। **विप्रधर्माच्युताश्रयाः।** भवत्सु स्वाभाविको दोषो नास्ति। स्वभावदुष्टा हि त्रेधा धर्मं नाऽऽश्रयन्ते। धर्मो हि त्रिविधः। नीत्यविरुद्धः, स्वभावशुद्धः, ईश्वरसम्बन्धी च। तत्र विप्राश्रितानां सर्वनीतिज्ञानात्रीतिविरोधाभावः। धर्मश्च स्वाश्रितं शुद्धे स्थापयति। अच्युताश्रयत्वाच्चेश्वरसम्बन्धी धर्मः स्फुरति। एकैकाश्रितोऽपि न क्लेशं प्राप्नोति। किमुत त्रितयाश्रितः। त्रयाणामेकभावात्। धर्ममार्गे चेयं व्यवस्था। कालमार्गेण भिन्नतया वक्ष्यति, भगवन्मार्गेण च॥१२॥

एव स्वभावबीजदोषौ परिहृत्य क्षेत्रदोषाभावायाऽऽह—

**SRI SUBODHINI:** The word “Aho” (Oh!) used in this verse denotes “wonder and surprise”! Sree Bheeshmaachārya, remembering the sorrow experienced by the Pandava brothers, during their stay at the forest told them, “You got all these difficulties without a “known” cause or reason. This is indeed a matter of utter surprise and sorrow.”

Remembering the “insults” hurled at them, and the “dishonour” inflicted on Draupadi, Sri Bheemji says that, “It is indeed very surprising, that such an “injustice” was perpetrated on you!” Due to one’s own intrinsic nature, and arising out of the performance of both bad and good deeds, a “Jeeva” experiences both joys and sorrows!; not otherwise! All of you have gone through sorrow and experienced “bodily” difficulties through “injustice”. But all these have not occurred due to the “defects” in your nature, or due to your “Karma” (actions) — as you are the son of “Dharma” Himself! Though Yushishtira was the son of “Dharmaraaja” (Lord Yama) as he was respected as the “most important” by all the other brothers, all of them, have been

referred to here as the “sons of Dharma” (Dharmanandan). The father of all these children was “Dharma”. Hence, by your very origin, all of you are not affected by the afflictions of your nature. Thus, “sorrow” on this account is impossible and inappropriate! Moreover, all of you also are not seen with the natural defects caused by your own attitude (Swabhaavam). If these were present in you, then, all the “sorrows” could be attributed to them! (i.e. bad nature leads to sorrow).

Usually, “bad and cruel” persons do not follow the three types of “Dharma”. (1) Firstly, they behave against justice and regulations. (2) Secondly, they do not have the “purity of their motive and attitude” (Bhaava) and (3) They are against our Lord, and they deny everything connected with our Lord!

“All of you are fully devoted to the noble and saintly Brahmins. Hence, all of you are fully aware of the course of justice and pure conduct, and due to this knowledge, all of you will always act and behave, in accordance with the highest standards of pure conduct and character! You have all taken refuge in “Dharma” (righteous conduct). Usually, “Dharma” keeps everyone “pure” i.e. those, who have surrendered to “Dharma” and in turn kept “pure” by “Dharma”! Due to this, your “motive, nature and attitude” are all “pure”!”

“Moreover, all of you have taken refuge in and surrendered to our Lord! Hence, all of you are inspired by the acts of remembrance and devotion to our Lord and His worship. Even, if a person takes refuge in any one of these three “paths”, he will never come to sorrow or grief! Why? The truth behind all these three

way, all the worlds, including Indra and others, are under the control of time (Kaal).”



“Dharmas” are the same and one only viz. our Lord!  
This is the path of “Dharma” (righteous conduct).”

Later Sri Bheeshmaji will say that, “all of you have attained difficulties due to the course of “time” (Kaala), and due to the will and desire of our Lord.”

In this way, after explaining, that the Pandavaas did not have any “blemish” caused by their “nature or strength”, now, through the next verse, it is said, that they did not have the “blemish” of being born as members of the “warrior” class, through mother Kunti and king Paandu.

**संस्थितेऽधिरथे पाण्डौ वृथा बालप्रजा वधूः।**

**युष्मत्कृते बहून्क्लेशान् प्राप्ता तोकवती मुहुः॥१३॥**

**VERSE 13 Meaning:** “On the demise of the great warrior Paandu, your mother Kunti, underwent several difficulties, again and again, for the sake of protecting her own small children and of queen Maadri, who also had two small children viz. Nakula and Sahadeva.”

**श्रीसुबोधिनी:** संस्थित इति। संस्थितिः शरीरत्यागः। अधिरथ इति शौर्यं क्षत्रियधर्मः। पाण्डुरिति राजत्वम्। बालाः प्रजा यस्याः। अनेन रक्षकान्तराभावः सूचितः। वधूरिति स्वधर्मपरिपालनं सूचितम्। अत एव युष्मत्कृते धर्ममार्गेण भवद्रक्षार्यं बहून् क्लेशान् प्राप्नोति। माद्रीपुत्रौ तोकौ यमलजातावतिबालकौ पदचलनेऽप्यशक्तौ। अत एव मुहुः। तस्मात्सर्वथा स्वधर्मपरिपालनान्न क्षेत्रदोषः। दृष्टं त्वदृष्टसापेक्षमित्यदृष्टभावे दृष्टमप्यस्मदादिरूपं न हेतुरिति ज्ञापितम्॥१३॥

अकारणकार्योत्पत्त्यभावात्किं कारणमित्याकांक्षायामाह—

**SRI SUBODHINI:** The word “Samsthiti” used in this verse means the “giving up of the body”. The word “Adhiratha” means the great quality of courage

of the members of the “warrior” class. In other words, king Paandu was a great courageous person and on his premature death, there was no one to protect the Pandavaas. Kunti was young with very small children. The word “Vadhu” is used to emphasize the “chastity” of Kunti and her noble character. Due to this, she bore great many difficulties, while protecting the young children, as per “Dharma” (right conduct).

Queen Maadri had twin boys and they were very young at the time of king Paandu’s death. They could not even walk on their legs! Kunti had to undergo, again and again, immense difficulties in looking after them. Due to the observance of her rules of character and conduct, the Pandava brothers were not affected with the “blemish” associated with their “warrior” origin! Hence, this “blemish” being absent, it cannot also be considered as a cause for their sorrow. “Hence, it appears, that the cause for your sorrow is your “luck” (fortune = Bhagyam) only”. This is the gist of what Sri Bheeshmaji told the Pandavaas.

But no event takes place without a cause. Hence, what is the cause for the “sorrow” of the Pandavaas? Determining this, Sri Bheeshmaji says – as per the next verse.

सर्व कालकृतं मन्ये भवतां यद्यदप्रियम्।  
सपालो यद्वशे लोको वायोरिव घनावलिः॥१४॥

**VERSE 14 Meaning:** “I regard, that the divine factor of “time” (Kaala) to be responsible for all the sorrow, which you have experienced –like the cluster of clouds is under the control of the blowing wind! In the same way, all the worlds, including Indra and others, are under the control of time (Kaala).”

**श्रीसुबोधिनीः** सर्वं कालकृतमिति। सर्वमाध्यात्मिकादि। अस्मत्कृतमन्यकृतं वा सर्वं कालकृतं कालकर्तृकम्। न तु निमित्तमात्रत्वं कालस्य। ज्योतिःशास्त्रे तथैव प्रतिपादनात्। ननु बहूनां हेतुत्वेन प्रतिपादनाल्लोककालकर्मस्वभावेश्वराणां मध्ये कथं कालस्यैव हेतुत्वम्? तत्राऽऽह—**मन्य इति**। ममैवं प्रतिभाति। “**प्रमाणमन्तःकरणप्रवृत्तयः**” इति वाक्यात्स्वमनसि निश्चितं यदेतेषां काल एव दुःखहेतुः। ज्योतिःशास्त्रसंवादाल्लोककर्मणोर्निराकरणाच्च। ज्ञानिनोऽपि क्लेशात्स्वभावान्तःपाति न मायादि हेतुः। ईश्वरस्य च सहवृत्त्या भक्तत्वाच्च नेश्वरकृतं दुःखम्। अतः पारिशेष्यात्कालकृतमेव मन्ये। **यद्यदिति** प्रसिद्ध्या नैतादृशं कर्म भवतां जन्मान्तरेऽपीति सूचितम्। प्रकृतोपयोगाय कालस्य सामर्थ्यमाह—**सपाल इति**। स्वाधारवश्यत्वाल्लोकानां वयसा च व्याप्तत्वात्कालाधीनत्वम्। कालमित्या भोगाच्च। ब्रह्माण्डस्थितिरपि कालमिता। **सपालो लोकः** इन्द्रादिसहितो लोकः। न केवलमुत्पत्तौ कालवशत्वम्। किन्तु स्थितिकार्यकरणनाशेऽपीति दृष्टान्तमाह—**वायोरिति**। यथा वायोर्वशे घनपक्तिः। सर्वमासेषु समागच्छन्तोऽपि मेघा वायुनैव भवन्ति न भवन्ति च॥१४॥

कालकृते पूर्वोक्तकर्मादिनिराकरणे च तर्कमाह—

**SRI SUBODHINI:** “We understand all the three types of sorrow viz. physical, mental and the celestial ones, either through our own initiative or through the actions of others”. Sri Bheeshmaji says, that all these difficulties were caused by the divine factor of “time” (Kaala). In other words, this “time” only has engineered all the dangers and difficulties for the Pandavaas. “I regard this as the main cause”, so said Sri Bheeshmaacharya.

This “time” is not only merely the “cause”, but everything has happened due to “time” only — as even in the science of Astrology, it is said, that everything happens as per this factor of “time” only. Hence, only “time” has caused all these sorrows for you.

A doubt arises here. In the scriptures, many other "causes" have been specified as originating "sorrow" e.g. this world, time, actions, nature and our Lord (Ishwara). Then how can we conclude that "time" only has caused all this sorrow? This doubt is answered by telling that, "I am able to understand like this only". It has been said that, "the proof for everything is one's own mind only". As per this dictum, "I have got determined in my mind, that the sorrow of the Pandavaas has been caused by "Kaala" (time) only. This synchronizes with the conclusion of the Astrological findings also.

In the earlier verse, reference has been made to the fact, that Yudhishtira, being the son of Dharmaraaja, will be always of good "Dharmik" conduct and character, and hence will do all actions only on the basis of righteousness. He will never do a wrong or sinful act! Hence, "I am not able to conclude that your "actions" and it's "results" have caused your sorrow"; as you are fully devoted to "Dharma". This "world" also will not be the cause for your sorrow. Even the "Jnanis", who have crossed the web of "illusion" (Maya) also undergo difficulties. Due to this reason, the "illusion" created by your "inherent nature" also cannot be the cause for your sorrow. As regards "Ishwara" (our Lord), He is always with you, as you are devotees of our Lord Sri Krishna. Due to this, you have not got these "sorrows" as a result of the actions of our Lord. Hence, ruling out all the other reasons, only the factor of "time" remains. Thus, I consider this "time" as the primary cause for your sorrow. The very big dangers and sorrow, which you all confronted in this life, also, cannot be regarded as having been caused by the actions done by you all, in your past lives"

Now, Sri Bheeshmaji speaks about the "capacity" of the factor of "time", which is the basis for everything,

and it is the “basis”, which exercises the “control” over everything. “Status and situations” get originated only through “time”, and in this way, everything is under the “sway and control” of time! – which also originates all types of joys and sorrows. All these joys and sorrows are also “measurable” in “time” i.e. both of these have a “fixed time” i.e. they occur at a particular period for a fixed time only! Even the existence of this vast Universe (Brahmaandam) is conditioned by a particular “time” limit! i.e. they exist only for some time – not permanent!

The world of Indra and all other worlds' creations, preservation and destruction also are within the control of a “time” limit, and are caused by “time”! An example is given here to make us understand - like a cluster of clouds are within the control of the force of wind! Though these clouds are present, in all the months of the year, they are under the control of “wind” (Vayoo) only. They exist or cease to exist due to “wind” only! IN THIS WAY, EVERYTHING IS UNDER THE CONTROL OF “TIME”. We should understand this, in this way.

यत्र धर्मसुतो राजा गदापाणिर्वृकोदरः।

कृष्णोऽस्त्री गाण्डिवं चापं सुहृत्कृष्णस्ततो विपत्॥१५॥

**VERSE 15 Meaning:** “Where the King is Sri Yudhishtira, son of LORD Yama (DHARMARAJA)! where great warrior Sri Bheemasena is present with his uplifted mace!; where there is Arjuna, holding his “GAANDEEVA” bow and with total knowledge of the Science of archery, and where, Our LORD Sri Krishna is present, with his goodwill and Blessing Heart (ie Desiring the prosperity and welfare of the Pandavaas). –Even with all these, if there is sorrow and unhappiness here, then I have to conclude that this “Sorrow” is caused by “Time” (Kaala) only”

**श्रीसुबोधिनीः यत्रेति।** सर्वा दृष्टसामग्री वर्तते दुःखाभावहेतुः। धर्मः पुत्रं पालयति। स च राजा। स्वयं पालितोऽन्यान् पालयेत्। वृको दशविधः प्राण उदरे यस्य। स च बलाधिष्ठात्री देवता। **गदापाणिः।** ससाधनः। **कृष्णोऽर्जुनः।** नाम्ना समानधर्मत्वं प्राप्तः। **अस्त्री।** गाण्डीवधनुषा ब्रह्मास्त्रादिप्रयोगसमर्थः। चापस्याऽक्षयत्वं नाम्ना सूचयति। अन्यतु नाशयोग्यम्। भगवांश्च **सुहृत्** हितान्वेषी। एत एव विचार्यमाणे दुःखहेतवो जाताः। तथाहि। पाण्डुना पूर्वमेव पुत्रं पार्श्वे स्थापयित्वा राज्यत्यागः कृतश्चेत्तदा न दुःखशङ्का। भीमस्य वा महाबलत्वाभावे न दुःखं भवेत्। अर्जुनस्य वा राधावेधाद्यकरणे मात्सर्याभावान्न दुःखं भवेत्। अग्निना वा साधनानि न दत्तानि चेदिन्द्रेण सह कलहाभावाद्देवद्रोहो न भवेत्। भगवता साहाय्यं न कृतं स्यात्तदा दीनदयया दुःखदातृभिर्दुःखं न दत्तं स्यात्। तस्मात्सुखसाधनत्वेन ये गृहीतास्तैश्चेद्दुःखं तदा कालकृतमित्येव निश्चयः॥१५॥

नन्वेवं सति कालस्य बलिष्ठता सूचिता। तथाच कथं भगवन्तं कालोऽतिक्रामेत्? तत्राऽऽह—

**SRI SUBODHINI:** We have, so far, seen that none of the “seeable or seen” objects/circumstances/ actions have acted as the “cause” for their sorrow. In other words, the Pandavaas had with them, such a “wealth”, that they will never attain sorrow! We have already seen, that Yudhishtira was the son of “Dharma and “Dharma” always protected his son, and he was now the king. As the King, he was protecting “Dharma”, and also all his subjects. Bheemasena is known as “Vrikodara” — “Vrikoda” means, that ten types of “vital airs” (Praana) were situated inside his stomach. This “Vrika” is the presiding deity of the combined power of the 10 “Pranaas” or vital airs! Bheema had his very powerful “mace” in his hand, and through this, his strength was immense!

The reference to “Krishna” in the beginning of the verse (2<sup>nd</sup> part) is to Arjuna. Calling Arjuna as “Krishna” is meant to emphasize, that Arjuna had his famous arrows with him, as he was an adept in the use of arrows



like "Brahmaasthra", through his Gandeeva bow. The name of his bow is Gandeeva, which denotes it's never ending and ever continuing nature (Akshaya). All other "bows" are perishable.

Moreover, our Lord Sri Krishna was present among the Pandavaas, always desiring their welfare and success.

With all the above favourable factors and situation, the Pandavaas should never get any sorrow — but sorrow came to them. On thinking deeply, it is seen, that the cause for their sorrow were all these persons only, who have been described up to now! How? (1) If king Paandu had given up his kingdom after making his son Yudhishtira as the crown-prince, then, they might have avoided the "sorrow" later given to them by Duryodhana and others. (2) If Bheemasena was not of the huge strength and power, then Duryodhana would not have entertained feelings of envy and jealousy, leading to several "hateful" actions. This would have also avoided the "sorrow" to the Pandavaas. (3) If Arjuna had not defeated Karna, Duryodhana would not have got envy over Arjuna's power and strength, and he would not have plotted to give "sorrow" to the Pandavaas. (4) If the fire god had not given the Gaandeeva bow and other weapons, the conflict with Indra would not have taken place, leading to the hatred and enmity with the celestials! (5) If our Lord Sri Krishna had desisted from helping the Pandavaas, Duryodhana would have regarded the Pandavaas as pitiable and weak and would have become merciful to them, and not given any sorrow also.

In view of the above, all the factors/ persons, which have been specified as the "giver" of happiness, in reality, gave only sorrow. HENCE, WE HAVE TO CONCLUDE THAT ALL THIS SORROW WAS CAUSED BY THE FACTOR OF "TIME" (KAALA) ONLY. DUE

TO THIS, WHICHEVER PERSON/FACTOR WAS INTENDED TO GIVE HAPPINESS, GAVE IN TURN, SORROW AND UNHAPPINESS! This was due to the inexorable factor of "time" (Kaala) only!

A doubt may arise here. By regarding this, in this way, the "powerful" nature of the factor of "time" is indicated. BUT HOW CAN "TIME" CROSS OR DEFEAT THE POWER OF OUR LORD? In other words, if the Lord did not will or desire to give sorrow, how can the Pandavaas get "sorrow"? This is answered, through the next verse.

नह्यस्य कर्हिचिद्राजन्मुमान्वेद विधित्सितम्।

यद्विजिज्ञासया युक्ता मुह्यन्ति कवयोऽपि हि॥१६॥

**VERSE 16 Meaning:** "Oh King! no one can decipher or ever know, as to what exactly our Lord desires or wills to do i.e. which is liked by Him?! Even the "Jnanis", who get the desire to realize and understand, as to what is the desire and will of our Lord, in turn, only get infatuated (MUHYANTI)."

श्रीसुबोधिनी: नह्यस्येति। अस्य भगवतो विधित्सितं कोऽपि न वेद। यद्यपि कालो भगवदाज्ञाकारित्वाद्भगवदिच्छायां सत्यां न प्रवर्तते। परं भगवदिच्छैव ज्ञातुमशक्या। भगवान्न सुखदुःखहेतुः। तथा सति सर्वत्र सर्वस्य स्यात्। किन्तु भगवदिच्छा सा कार्यैकोन्नेया न कार्यात्पूर्वमवगन्तुं शक्या। नन्वेवं सति भगवान् कथं विश्वसनीयः? तत्राऽऽह—यद्विजिज्ञासयेति। भगवान् पाण्डवेभ्यः किं दुःखं दत्तवान्, निर्वेदार्थं वा सुखं दत्तवान्, भगवत्परिपालिततत्त्वज्ञानेन भक्तिं वा दत्तवान्, कौरवाणां वा हितं कृतवानिति विचारे क्रियमाणे सर्वत्र युक्तिसम्भवात्। अत एव कवयोऽपि मुह्यन्ति। अवाङ्मनोगोचरे युक्तिर्न प्रवर्तत इति हिशब्दार्थः॥१६॥

तर्ह्यतः परं कः प्रतीकार इत्यत आह—

**SRI SUBODHINI:** No one can know as to what exactly our Lord wants to do! Though the factor of "time" always obeys the "orders" of our Lord, if the Lord had willed and desired not to give sorrow to the Pandavaas, then the factor of "time" will not give sorrow to the Pandavaas. But no one can decipher or know, as to what exactly is the desire and will of our Lord! OUR LORD DOES NOT GIVE EITHER JOYS OR SORROWS! If the Lord were to become the "cause" for these, then everyone should get, everywhere, both joys and sorrow. We can know the will of our Lord only through the "knowledge" about His actions. Not before! In other words, after the event only, we can realize that the will and desire of our Lord was "such".

A doubt arises here. How can you have faith in such a "Lord" then? In other words, in spite of the Pandavaas being His devotees, if the Lord had still desired to give them sorrow only, then how can the Pandavaas or anyone else get faith in our Lord? On this, it is told, that the LORD GAVE "SORROW" TO THE PANDAVAS TO ENABLE THEM TO ATTAIN "JNANA". HE GAVE "JOYS" WITH A VIEW TO MAKE THEM ATTAIN "DETACHMENT" (VAIRAGYAM). When the Pandavaas got the realization, that they were protected by our Lord, then our Lord blessed this "Jnana" in them, with "Bhakthi" to Himself!

If the Pandavaas did not experience the various dangers/difficulties, the Lord also would not have saved them from all these "dangers", and the Pandavaas would never have got the knowledge about our Lord's glory and greatness, (Mahaatmyam) and they would have lost an opportunity to attain pure "devotion" to our Lord also!

Our Lord conferred "liberation" on the Kauravas as a blessing from him. IN THIS WAY, NO ONE CAN DECIPHER OR UNDERSTAND THE WILL AND DESIRE OF OUR LORD IN ANY GIVEN SITUATION/ACTION. EVEN GREAT SAGES, LORD BRAHMA AND OTHERS GET "INFATUATED" OVER THIS! OUR LORD IS BEYOND "WORDS" AND "MIND" – HENCE, INTELLECT CANNOT WORK SUCCESSFULLY ON THIS. The syllable "Hi" (yes, indeed) has reemphasized this "truth" only in this verse.

Now, what can be done to undo all this? The answer is given through the following verse.

तस्मादिदं दैवतन्त्रं व्यवस्य भरतर्षभ।

तस्याऽनुविहितोऽनाथा नाथ पाहि प्रजाः प्रभो॥१७॥

**VERSE 17 Meaning:** "Oh scion of the Bharata clan! Hence, all these are within the control of our Lord, who is of the form of "time" (Kaala). Having determined like this, Oh King Yudhishtira! Oh Lord! obeying the orders of this Lord, please protect your subjects, who have no other "master" than you!"

श्रीसुबोधिनीः तस्मादिति। यस्मात्सर्वं कालाधीनम्। स च कालो भगवान्। तदेव च दैवशब्दवाच्यम्। कालातिक्रमश्च प्रकारान्तरेण न सम्भावनीयः। तस्मादेतदनुविहितः एतदाज्ञाकारी सन् अनाथाः प्रजाः पाहि। आज्ञाकरणेन स्वधर्मेण च भगवान्परितुष्यतीति मर्यादा। यद्यपि विशेषतः प्रमेयबलविचारेण भगवान् केन तुष्यतीति न ज्ञायते तथापि प्रमाणबलविचारेणैतदुक्तम्। पूर्वं दुर्योधनादयो नाथाः स्थितः। इदानीमनाथाः प्रजाः। अथवा। त्वयि नाथेऽपि नाथत्वाभिमानाभावाद्दयया केवलं ताः प्रजाः पालनीयाः। समर्थत्वात्॥१७॥

ननु "तस्याऽनुविहित" इति पूर्वपरामर्शात्पूर्वं कालस्य निरूपितत्वात्

the primordial Purusha Sri Narayana only! He is the

“दैवतन्त्रमि” त्यनेन ततोऽपि पूर्वं कृष्णस्य निरूपितत्वात्कस्याऽनुविहितो भवेदिति सन्देहे, कालस्य सर्वाधीनत्वकथनात्तदधीनत्वमनूद्य प्रजापालनं विधीयत इत्यायाति। “न ह्यस्येति” वाक्ये च पूर्वं कृष्णस्य निरूपणात्कालाधीनत्वे निरूपिते तन्निवारणार्थं तद्विधित्सितसन्देहो निरूपितः। तत्र किं कृष्णः कालाधीनो न भवतीति निरूप्यते? कालकारणत्वं वा निवार्यते? कालकृष्णयोर्वा सहभावेन दुःखकारणत्वं निरूप्यते? त्रिष्वपि पक्षेषु कालात्कृष्णस्य भेदः समायाति। ततश्च कालपक्षः पूर्वापरविरुद्ध इत्याशङ्क्य तन्निराकरणार्थं काल एव कृष्णः स च भगवानिति कृष्णस्य भगवत्त्वं विस्तरेण निरूपयति—

**SRI SUBODHINI:** Everyone and everything is under the control of “time”! This “time” is the Lord of the Universe (i.e. our Lord is “time” only). He is now called here in this verse as “Deva” (Lord). No one can “cross” time in any other way! (i.e. except through the “obedience” to our Lord). Hence, “Oh Yudhishtira! You obey the orders of our Lord and protect all your subjects, who have yourself only as their “master”. Our Lord will become pleased by your obeying His orders, and by protecting your subjects well. This is the rule.

But if the Lord is loved with pure devotion, then also it is very difficult to decipher as with whom our Lord gets pleased, through this love! Even then, considering this issue on the basis of “proof and evidence” (Pramaana), it is seen that OUR LORD GETS PLEASED AND HAPPY THROUGH “DHARMIK” (RIGHTEOUS) LIFE! Previously, your “subjects” were ruled by Duryodhana. At the present time, they have no “master or ruler”. You, despite being the king, has no “ego” at all, as a “king”! Hence, please rule over these “masterless” subjects with compassion, as you are a capable ruler.”

A doubt arises here. In the first instance, it was told that the factor of "time" is uncrossable. Before this, it was told, that our Lord Sri Krishna is "supreme"! Hence, a doubt is bound to arise, as to whether a person should "obey" the order of "time" or of our Lord? It can be said, that everyone is under the control of "time" and hence, Yudhishtira should follow the "order" of "time", and also protect his subjects. Through the later reference to our Lord Sri Krishna, as it has been said, that our Lord Sri Krishna is "beyond time", it can be concluded, that everything will happen as per the "will and desire" of our Lord (not through "time") and if this is accepted, the doubt as to what exactly is the "desire and will" of our Lord will arise! In this event, we have to say, that neither our Lord Sri Krishna is under the control of "time" nor both "joys and sorrow" occur due to "time" (i.e. "time" is not the "cause" for both "joys and sorrows"). Alternately, are both our Lord and the factor of "time" to be regarded as the "cause" for "joys and sorrow"? What is being proved, in this analysis is, that our Lord Sri Krishna is indeed different and separate from the factor of "time". But the truth of this matter, in reality is that OUR LORD SRI KRISHNA IS THE FACTOR OF "TIME" ALSO, AND HE IS "BHAGAWAN" OR THE LORD OF THE UNIVERSE! Hence, through the next verse, in a detailed manner, it is said, that our Lord Sri Krishna is the Lord of the Universe (Bhagawan).

एष वै भगवान् साक्षादाद्यो नारायणः पुमान्।

मोहयन् मायया लोकं गूढश्चरति वृष्णिषु॥१८॥

**VERSE 18 Meaning:** "This Lord Sri Krishna is the primordial Purusha Sri Narayana only! He is the



one, who has infatuated this entire Universe, with His power of "Maya"! He is now, in a secret way, living and moving about in the Vrishni clan, hiding Himself."

**श्रीसुबोधिनी:** एष वै भगवानिति। एषः कालरूपः कृष्णः, वै निश्चयेन, उपचाराभावेन ज्ञानद्वाराभावेन च साक्षाद्भगवान्। ननु किमस्य कृष्णस्य कालरूपस्य भगवत्त्वे? तत्राऽऽह—**आद्यो नारायणः पुमानिति। य आद्यः पुरुषोत्तमः स एव नारायणो ब्रह्माण्डविग्रहः। स पुमान् स्वराट्। अनेन कालस्य कृष्णत्वं कृष्णस्य भगवत्त्वं भगवतः पुरुषोत्तमत्वं पुरुषोत्तमस्य नारायणत्वं नारायणस्य स्वराट्पुरुषत्वमिति। स च स्वशरीरे भारतप्रतिभाने तन्निवारणार्थं समागतो यदुषु प्रविष्टो वर्तते। यथाऽऽत्मानं कोऽपि न जानाति तथा मायया नरचेष्टाभिलोकं व्यामोहयन् सर्वथा भगवत्त्वं सङ्गोप्य सर्वान् भक्षयितुं चरतीत्यर्थः॥१८॥**

ननु कथमयमेवम्? कथं वा कोऽपि न जानाति? इत्यत आह अस्याऽनुभावमिति द्वाभ्याम्—

**SRI SUBODHINI:** THIS LORD SRI KRISHNA, WHOSE FORM IS "TIME" IS CERTAINLY THE LORD OF THE UNIVERSE! This "Lordship of this Universe" is not just imposed on this Lord of "time". When through spiritual knowledge and devoted attitude, efforts are made, then, everyone will realize that OUR LORD SRI KRISHNA IS THE LORD OF THE UNIVERSE AND NONE ELSE!

A doubt arises now. How can we regard the "Lord of time" (Kaalarooopa), Sri Krishna as the Lord of this Universe? How can this be realized or understood? This is answered by telling that, "OUR LORD IS THE PRIMORDIAL LORD SRI PURUSHOTHAMA HIMSELF. HE IS SRI NARAYANA, WHOSE BODY IS THIS UNIVERSE (BRAHMAANDA). HE IS CALLED ALSO AS "SWARAAT" (SELF-BRILLIANT LORD). This goes

to prove, that the factor of "time" is a form of our Lord Sri Krishna only. OUR LORD SRI KRISHNA IS "BHAGAWAN" - THE LORD OF THE UNIVERSE. HE IS SRI PURUSHOTHAMA, SRI NARAYANA AND ALSO THE "SWARAAT PURUSHA".

Our Sri Mahaprabhuji has so very beautifully told here the various "facets of divinity" of our Lord - in the following way:-

SRI KRISHNA IS BHAGAWAN AND OUR BHAGAWAN IS SRI PURUSHOTHAMA AND SRI PURUSHOTHAMA IS SRI NARAYANA AND SRI NARAYANA IS "SWARAAT PURUSHA" (SELF EVIDENT, BRILLIANT LORD OF THE UNIVERSE).

"Swaraat Purusha" means the Lord, who is brilliant by Himself!

Our Sri Mahaprabhuji says, that this Lord of the Universe, felt a lot of "weight and burden" in his body. Hence, with a view to remove this "burden", our Lord came into the "midst" of the Yadavas. That none should be able to identify Him - for this sake, our Lord took a "human" form, and has done all types of "human" actions, with a view to "infatuate" this entire Universe. He has now, lived, in this secret way, among the Vrishni clan. He has "hidden" His "Lordship of the Universe" (Bhagawatwam), and is moving about, in this world, with a view to "eat" everyone! (i.e. destroying the "wicked" and "accepting (enjoying)" His devotees).

A doubt arises here. How is this, our Lord, like this, and why is it, that none is able to know or understand him? The answer to this, is given, through the following two verses.

अस्याऽनुभावं भगवान् वेद गुह्यतमं शिवः।

देवर्षिर्नारदः साक्षाद्भगवान्कपिलो नृप॥१९॥

**VERSE 19 Meaning:** “Oh king! The most secret hidden glory and greatness of this Lord is known only to Bhagawan Siva, Devarshi Sri Naarada and the Lord of the Universe Himself – Lord Kapiladeva.”

**श्रीसुबोधिनी:** अयमेवमेव। एतस्यैवंविधस्यैवमनुभावः सर्वमारणलक्षणः सर्वगोप्यः। तं शिव एव जानाति। यस्तं स्मरन्सर्वाभक्षयत्रपि शिवः कल्याणरूपो भवति। तथा देवर्षिर्नारदः सर्वत्र प्रविश्य सर्वान्मारयन्सर्वहितत्वेन प्रतिभातः। तथा साक्षाद्भगवान् कपिलो यः प्रकृतेरेव कारणत्वं निरूप्य पुरुषकारणत्वं निवार्य सर्वहेतुः सन् सर्वहेतुत्वं निवारयति। अतः सात्त्विकेषु राजसेषु तामसेषु गुणातीतत्वेनोक्तास्त्रय एव जानन्ति॥१९॥

अन्ये तु बहुधा श्रुत्वाऽपि न जानन्ति, यथा भवन्त इत्याह—

**SRI SUBODHINI:** Our Lord Sri Krishna is of this nature/kind only. In this way, His power and strength of vanquishing everyone (the wicked persons) is kept as a “secret” (hidden) from the eyes of everyone. ONLY LORD SIVA KNOWS THIS GLORY OF OUR LORD! LORD SIVA, WHILE REMEMBERING OUR LORD, DESTROYS EVERYONE AND YET, HE IS THE MOST “AUSPICIOUS” LORD!”

In the same way Sri Naarada, goes everywhere remembering our Lord and does “benefits” to everyone – becoming the “benefactor” of everyone; Lord Sri Kapiladeva, though He is the “cause” for the origin of everyone, does not regard Himself as the “primordial Purusha” (and cause for the origin of everyone)! Hence, Lord Siva, Sri Naarada and Lord Kapiladeva are considered as “beyond the three qualities” (Nirguna), are fully aware of the true glory (Prabhaava) of our Lord.

Lord Siva, though considered as “Tamasik”, is really beyond the “three qualities” (Nirguna - Gunaateeta). In the same way, the “Rajasik” Sri Naarada, the “Satwik” Sri Kapiladeva are considered as beyond the “three qualities” (Gunaateeta).

There are many others, who have not realized or understood our Lord's glory and greatness, even after listening to them, in so many ways! “Like, you, the Pandavaas, have not realized at all”. This is being said, through the next verse.

य मन्यसे मातुलेयं प्रियं मित्रं सुहृत्तमम्।

अकरोः सचिवं दूतं सौहृदाद्रथसारथिम्॥२०॥

**VERSE 20 Meaning:** “You have hailed our Lord Sri Krishna as your uncle's son! The object of your love and joy; as your friend! And also as your greatest “benefactor”! You have all made this Lord of the Universe, as your minister too! Sometimes, you had used this Lord as your messenger, as a best friend and well-wisher. You have made Him as the charioteer of your chariot too!”

**श्रीसुबोधिनी:** यं मन्यसे इति। वसुदेवगृहेऽवतारान्मातुलपुत्रं मन्यसे। किञ्च। प्रियं प्रीतिविषयं मन्यसे सम्बन्धेनाऽऽत्मीयत्वेन। मित्रमुपकारित्वेन। गुह्यनिरन्तरोपकारित्वेन द्रौपद्यादिदानात्सुहृत्तमं च। सुहृत् सद्भावयुक्तः कदाऽप्यकपटः परोक्षे प्रत्यक्षे च साक्षात्परम्परया च तद्धितमेव विचारयति। न केवलं ज्ञानमात्रं, किं त्वयुक्तानि बहून्येव कृतवान्। तदाह। अकरोः सचिवम्। सचिवो मन्त्री। दूतो हीनतया कार्यसाधकः। व्यवहारे समस्याऽपि हीनत्वकरणं सौहार्दात्। अत एव रथस्य सारथिं कृतवान्। रथस्य रक्षकः सारथिर्नियतः केवलसारथ्यव्यावृत्त्यर्थः॥२०॥

नन्वन्ये भगवन्तं मा जानन्तु। भगवांस्त्वात्मानं जानन् कथं हीने कर्मणि प्रवर्तते? तत्राऽऽह—

**SRI SUBODHINI:** "As the Lord took incarnation in the house of Sri Vasudeva, you have taken this Lord of the Universe, as your "uncle's son". Through this relationship, and your own love for Him, you all have regarded our Lord as your "beloved" (Priya). As the Lord had protected Draupadi's "honour" and all of you, in so many "hidden" ways, as the greatest "benefactor" you have regarded this Lord of the Universe, as your "friend" (Mitra) — nay, as the "best friend"! He is considered as a "true friend", who is invested with noble and beneficial character and attitudes, who never acts in a hidden and corrupt manner (cheating) and who, at all times, both under the "seen" and "unseen" situations thinks only of our welfare! Whether, you all have really understood our Lord, in this way or not, you have always used Him, and made Him do several types of actions beneficial to you! You made Him as your minister. You made Him very "lowly" — by asking Him to do the "job" of a messenger (Doota). Though the Lord Himself, out of His love for you all, did all these "lowly" actions; (As in this world, due to love and affection such actions are done to each other); our Lord, due to His love for you became a "messenger" also! You made Him also your charioteer! The words used in this verse viz. "Ratha Saarathi" indicates that, not only our Lord became the charioteer, but He also looked after this chariot fully!

A doubt arises here. The Pandavaas and others might have not realized the divine nature and glory of our Lord. But our Lord was, indeed, aware of His own divinity and nature. How then, despite this knowledge, He undertook to do these "lowly" actions? This question is answered, as per the following.

सर्वात्मनः समदृशो ह्यद्वयस्याऽनहंकृतेः।

तत्कृतं मतिवैषम्यं निरवद्यस्य न क्वचित्॥२१॥

**VERSE 21 Meaning:** “This Lord’s divine self is present in everything and everybody! He has the “same” attitude to an enemy, friend and the indifferent persons! He never sees anything or anybody as different from Himself! He is always without any “ego”! He is always and everywhere “sinless and blemish-free”. He is not capable of having a disturbed intellect, which is caused by the perception of actions, which are considered either “wrong” or “good” (i.e. higher and lower categories).”

श्रीसुबोधिनीः सर्वात्मन इति। सर्वस्मिन्नात्मा यस्या। अनेन स्वार्थमेव करोति। कथं वैषम्यं स्यात्। वेदादिप्रणेतृत्वाच्च शत्रुमित्रोदासीनेषु समबुद्धिः। अतोऽपि न वैषम्यम्। किञ्च। भेददर्शने सत्येवं भवति। तस्य तु सर्वत्राऽऽत्मैव भासते। अतो न विद्यते द्वैतं यस्य। तादृशस्य कथं वैषम्यम्। स्वरूपेण प्रमाणेन प्रमेयेण निराकृतम्। वैषम्यमवतारे तु निरहंक्रियया तनौ। न विद्यते अहंकृतिर्यस्य। तत्कृतमुच्चनीचकर्मकृतम्। सर्वमेव किञ्चित्कर्तव्यमिति करोति। न तूत्कृष्टमिति। ननु हीनकर्मणा कथं न दोषः स्यात्? अत आह—निरवद्यस्येति। अपहृतपाप्मन इत्यर्थः। अपहृतपाप्मत्वं न देशकालावच्छिन्नमित्याह—न क्वचिदिति॥२१॥

तस्मादयमेव सर्वभक्षकोऽज्ञानादुपचरित एवं कृतवानित्युक्ते भयमसेव्यता च प्रतिभाता। तन्निराकरणार्थमाह—

**SRI SUBODHINI:** His divine presence is in everyone and everything. Hence, whatever our Lord does, He does all this for His sake only! How can then any of His action be considered as “high” or “low”? He is the “author” of the Vedas and other scriptures. He has the “same” intellect (attitude) for His so called “enemy, friend and the indifferent” persons! Due to this, He has



no hatred or enmity to anyone. This sort of hatred happens only, when the "other" is regarded as different from oneself. OUR LORD, EVERYWHERE, SEES HIMSELF ONLY! Hence, He does not see anyone as different from Himself. hence, how can there be "ill-feelings" in the mind of our Lord for anyone?

Actions of "high and low" (good-bad) nature also do not cause any "ill-feelings" in Him! Our Lord does all His actions only for the sake of doing them. He does not do these actions, as they are good or important. If we were to ask, as to how no blemish gets attached to our Lord, through the performance of the "lowly" actions (by Him), it is answered by telling that OUR LORD IS SINLESS AND BLEMISH FREE AT ALL TIMES! Hence, no "sin or blemish" can attach to Him! Not that, He is "sinless" only at some place or at some time! He is "sinless" and "blemish free" at all times and at all places (Apahatapapma). The words "Na Kwachit" (never ever) reemphasize this truth!

"Due to this, this Lord of the Universe is the "eater of everyone". This is "ignorance", which is wrongly, due to lack of understanding, "imposed" on our Lord. If someone were to say, that our Lord has done this (i.e. as the eater of everyone), then everyone will get "fear" only to our Lord, and such a Lord of the Universe, will not be served and worshipped. This doubt is removed through the following verse.

तथाप्येकान्तभक्तेषु पश्य भूपाऽनुकम्पितम्।

यन्मेऽसूंस्त्यजतः साक्षात्कृष्णो दर्शनमागतः॥२२॥

**VERSE 22 Meaning:** "Though, this Lord of the Universe is the "same" to everyone, and is the "eater

of everyone", even then, Oh King! please see His compassion on His one-pointed and loving devotees. I am now indeed singing His praise only, after seeing His love and compassion to His devotees! This Lord Sri Krishna has come personally to give His "Darsan" to me, with a view to confer the benefit of "liberation" on me, at the time of my death, as the devotion in my heart was not adequate or proper." (i.e. My devotion lacked the intensity and purity, which would enable the Lord to confer "liberation" on me. He came personally, out of His compassion, to redeem me!)

**श्रीसुबोधिनी:** तथापीति। यद्यप्येवमेव तथाप्येकस्तस्मिन्नसाधारणो गुणोऽस्ति यद्भक्तकृपा भजनीयत्वे हेतुरभये कारणं च। स चाऽव्यभिचारी नित्यफलश्च। भूयेति सम्बोधनं राज्ञामप्येवं कदाचिद्भवतीति संवादाथम्। कृपाया अव्यभिचारित्वं स्वदृष्टा तेनाऽऽह—यन्म इति। न हि मत्सदृशोऽपराधी कश्चिदस्त्यवहेलनकर्ता भक्तद्रोहा द्विष्टपक्षपातो च। तथापि कदाचिन्नामग्रहणाद्भक्त्याभासं पुरस्कृत्य प्राणत्यागसमये भक्तो न मुक्तो भवेदुदुष्ट इति शङ्कया स्वयमागत्याऽऽत्मसाक्षात्कारं कारयित्वा कृतार्थं कृतवानित्यर्थः। तस्मादन्ये भक्ताः कृतार्था भविष्यन्तीति किं वक्तव्यमिति भावः॥२२॥

ननु दूरे भगवत्साक्षात्कारान्मुक्तिरिति। भगवदाविर्भावव्यतिरेकेणापि भगवदङ्गैर्मानसरूपनामभिर्मुक्तिर्भवतीत्याह—

**SRI SUBODHINI:** Though our Lord is the "Universal eater", He has one great virtue in Him viz. His compassion, grace and love for His devotee! Due to this grace in Him, for His devotee, our Lord is worshipped and served (Bhajaneeya) and the devotee has no fear of our Lord either! i.e. the Lord never causes "fear" in the mind of the devotee. The reason for this is, that the Lord is always compassionate and gracious to His devotee. THIS QUALITY OF "GRACE AND "KRIPA" (COMPASSION) FOR HIS DEVOTEE RE-

MAINS IN OUR LORD, AT ALL TIMES, AND IT ALWAYS CONFERS "AUSPICIOUS" RESULTS ONLY! Usually, only sometimes, this virtue of "grace" is seen among the kings. That is why, Sri Bheeshmaji has addressed Yushishtira as, "Oh King!" (Bhoopa). BUT IN OUR LORD, HIS GRACE REMAINS AT ALL TIMES! Bheeshmaji speaks about this, through his own example. "I had taken the side and cause of those, who disregarded our Lord and hated His devotees, and had also given them sorrow, through their enmity. Due to this, there is no "worse-offender" like me! I did chant the holy names of our Lord. But this "chanting" did not come from my heart with love for our Lord! Perhaps, this chanting was done without true devotion to our Lord i.e. pseudo devotion! Even then, the Lord knew that, "my devotee Bheeshma will not get liberation at the time of his death". Through this doubt, in His mind, our Lord has come here, by Himself and proved the truth, that He always, without fail, showers His grace on His devotees. Hence, He came by Himself and made my life get fulfillment. When an offender like me also gets fulfilled, what is there to be "surprised", that all other sincere devotees of our Lord are blessed by Him, with fulfillment?

In this way, there is nothing to be surprised, that on getting the direct "Darsan" of our Lord, a "Jeeva" will definitely attain "liberation"! But, without the actual manifestation (presence) of the Lord also, a "Jeeva" can attain "liberation", through the contemplation of our Lord's divine form in the mind, and through the chanting and remembrance of His holy names. This is being said, through the next verse.

भक्त्याऽऽवेश्य मनो यस्मिन्वाचा यन्नाम कीर्तयन्।  
त्यजन्कलेवरं योगी मुच्यते कामकर्मभिः॥२३॥

**VERSE 23 Meaning:** “When a devotee of our Lord, practicing the Yoga of pure love to our Lord, gives up his body, after putting his mind on our Lord Śrī Krishna and chanting, through his tongue, the holy names of our Lord, he gets freed from the “bondage” of the various actions arising out of his endless desires; then what would not happen, when a devotee is able to get the direct “Darsan” of our Lord at the time of his death?!” (The benefits are “limitless”.)

श्रीसुबोधिनीः भक्त्याऽऽवेश्येति। भक्त्येति। विहितभक्त्यधिकारिणः प्रत्युक्तम्। वस्तुतस्तु यथा कथञ्चिन्मनोनिवेशनमेव मुक्तिहेतुः। इन्द्रियव्यापारमपि भगवन्नाम्ना कुर्वन्पूर्वं योगाभ्यासरतोऽपि इदानीं भक्तिमार्गेण शरीरं त्यजन्कायवाङ्मनोभिस्तामसराजससात्त्विकमपि कर्म कुर्वन्पूर्वं कामकर्मभिः कृतैर्मुच्यते। एभिः कर्मभिस्तानि कर्माणि स्वभावं प्रापितानि मुक्तिहेतवो भवन्तीति वाऽर्थः॥२३॥

एवं भजनीयभगवद्गुणानुक्त्वा स्वस्य मानसीमूर्तिकल्पना-  
शक्तेरन्तिमोच्छ्वासपर्यन्तं भगवत्स्थितिमेव प्रार्थयते—

**SRI SUBODHINI:** The devotee, whose mind is merged with our Lord, and who is now described, through this verse, is of the category of the “Maryaada” path (scriptural and orderly). In reality, however, if a devotee is able to put his mind in our Lord, through any method or way, then, the same way becomes the cause for his “liberation”. If the practitioner of “Yoga”, way combines all the actions of his senses, along with the chanting of our Lord’s holy names, and leaves the body, then, in spite of doing all the three types of actions, (viz. Satwik, Rajasik and Tamasik), he gets freed from

the bondage of his "actions". Alternately, due to the performance of his actions, now, for the sake of pleasing our Lord or connected with Him, even the previous actions of this devotee gets purified and becomes related to our Lord (i.e. pleasing to our Lord). In this way, all of his actions become the "cause" for his "liberation".

Thus, after describing the "virtues" of our Lord, who is deserving to be served and worshipped, Sree Bheeshmaji says that, he is not capable of contemplating our Lord's "divine form" in his mind. Hence, he prays to our Lord, that the Lord should remain with him, till his last breath! - as per the following verse.

स देवदेवो भगवान्प्रतीक्षतां कलेवरं यावदिदं हिनोम्यहम्।  
प्रसन्नहासारुणलोचनोल्लसन्मुखाम्बुजो ध्यानपथश्चतुर्भुजः॥२४॥

**VERSE 24 Meaning:** "Oh Lord! Till I leave this body, please be compassionate to be present before me with your lotus like face, beaming with a cheerful smile and illuminated with reddish eyes! You, Oh Lord! is being served and worshipped by all the celestial deities! You are with your 4 arms, and is worthy of being meditated upon! (Let me die seeing You in this most beautiful form.)"

श्रीसुबोधिनी: स देवदेव इति। अस्मत्कृपायामन्योऽपि हेतुरस्ति। न केवलमिदानीन्तना भक्तिः। यतो देवानां वस्वादीनां देवः सर्वदा पूज्यः। किञ्च। स्वतश्च पूर्णः। भगवानिति। स यावदिदं शरीरं मया त्याज्यं तावत्तिष्ठतु। न तु मध्ये शरीरं गृह्णातु मारयतु वा। इदमिति जीर्णम्। अहमिति सामर्थ्यम्। 'ये यथा मां प्रपद्यन्ते' इति वाक्यानुसारेण मा तिष्ठतु किन्तु प्रसन्नहासः अरुणे च लोचने ताभ्यामुल्लसन्मुखाम्बुजं यस्या। हासस्य प्रसन्नत्वान्न मायामोहः। लोचनयोररुणत्वान्मत्पापदूरीकरणम्। तयोरपि प्रसादे विशेषणे मयि सर्वगुणनिधानम्। मुखाम्बुजस्य तादृशत्वेन स्वपदप्राप्तिः।

ध्यानपथत्वेनाऽणिमादयः। चतुर्भुजत्वेन पुरुषार्थचतुष्टयसिद्धिः। एवं सर्वपुरुषार्थदानाय सर्वाभिव्यक्तिं कुर्वन् विषयान्तरसञ्चारा भावाय प्रकटस्तिष्ठत्विति प्रार्थना॥२४॥

मध्ये सावकाशं ज्ञात्वा युधिष्ठिरः स्वसन्देहं वारयितुं पृष्टवानित्याह—

**SRI SUBODHINI:** Sri Bheeshmaji says, "There are other reasons also for the grace of our Lord to be showered on us! At the present time, "Bhakthi" or devotion to Him is not the only reason. The other reason is that, "Oh Lord! You are the Lord and master of all the celestial deities, including the 8 Vasus"! In this way, You are always deserving to be served and worshipped. Thus, I have worshipped You earlier also (as one of the 8 "Vasus"). You, Oh Lord! being the Lord of the Universe, is always "full and total" (Poorna) by your self. Oh Lord! please be kind enough to remain here with me, till I leave my body! Let me not be "merged" into yourself or killed in between (i.e. before I give up my body). Let me give up my body, as per my desire only! Sri "Bheeshmaji now indicates his capacity to give up his body, at his will, and at a particular time, when he desires to leave his body!" Oh Lord! please do not follow, what You have told in the Gita viz. "I worship and follow my devotee, in the same way, My devotee approaches or comes to Me". Here, Oh Lord! I am in great sorrow, and please do not stand before me, with a sorrowful face - but be gracious to be present before me, with your beaming cheerful lotus like face with red-hued eyes! Kindly see me with your "illuminated" face! Your face and it's "smile" are "Mayik" and "infatuating" by nature! But as your "smile" is "cheerful and pleasing", it will not engulf me into your infatuating "Maya!"



“Due to the “red-hued” eyes, all my sins will be destroyed through your grace!” This reddish hue in our Lord’s eyes is present due to two reasons. (1) Through “anger”. (2) Through “love”. “Here, Oh Lord! Your eyes should be red through “anger”, as I require your “reddish” gaze for the destruction of my sins!

If the word “cheerful” (Prasanna) is joined with both “smile” and “reddish eyes”, then the meaning becomes, that our Lord is with His illuminated lotus like face and “pleasing” eyes! In other words, Sree Bheeshmaji told, “Oh Lord! you have blessed me with all the “virtues” (Gunas) by seeing me through your cheerful face and pleased eyes!” Through these, You will confer on me your “feet” (i.e. liberation).

When a Yogi establishes himself in his meditation, he attains the 8 “Siddhis” (powers). “My meditation on You, Oh Lord! will confer on me, these 8 Siddhis!”

By calling our Lord as of “four arms” (Chaturbhujaha), Sri Bheeshmaji has told that, “Oh Lord! Your 4 arms confer the 4 goals of human life viz. Dharma, Artha, Kaama and Moksha! Hence, Oh Lord! please be present before me, with your 4-armed divine form! I do not want to attain anything else. Hence, Oh Lord! Please be present before me, through which LET MY MIND BE ALWAYS WITH YOU ONLY. MY PRAYER IS, THAT MY MIND SHOULD NOT WANDER OUTSIDE YOUR DIVINE FORM AND NAME!”

Seeing, that Sree Bheeshmaji had some time in between, king Yudhishtira, with a view to remove his doubt, now asks — as per the next verse.

सूत उवाच—

युधिष्ठिरस्तदाकर्ण्य शयानं शरपञ्जरे।

अपृच्छद्विविधान्धर्मानृषीणामनुशृण्वताम्॥२५॥

**VERSE 25 Meaning:** “Sri Soota said, “After listening to the earlier conversation, Yudhishtira now asked Sree Bheeshma, who was lying down on the bed of arrows, about the various types of “Dharmas”, while all the other sages were listening!”

श्रीसुबोधिनीः युधिष्ठिर इति। ननु युधिष्ठिरः पूर्वोक्तं ज्ञात्वा सर्वं भगवता कृतमित्यवगत्य स्वस्य कारणत्वाभावाद्वधादिदोषाभावं विनिश्चित्याऽपि कथं पृच्छति? इत्यत आह—तदाकर्ण्येति। शरपञ्जरे शयानमिति। यदि भगवानेव करोति किमिति भीष्मः शरपञ्जरे पतितस्तिष्ठति? न ह्यकृतं भोजयति भगवान्। तथा सत्यतिप्रसङ्गः स्यात्। दुःखस्य च सार्वजनीनत्वाद्भगवतः सर्वकर्तृत्वस्य च श्रौतत्वात्सर्वेषामेव ऋषीणां सन्देहः। अतस्तेषामपि सन्देहनिवृत्त्यर्थमृषीणामेवमनुशृण्वतां पृष्ठवानित्यर्थः। धर्माणामेव नानाविधत्वात्प्रबलदुर्बलभावोऽस्ति राजसेवकवन्न वेति सन्देहादपि प्रश्नः। तदाह—विविधानिति॥२५॥

धर्मास्त्रिविधाः। श्रौताः पौराणिकाः पुरुषार्थसाधनत्वेनाऽन्वयव्यतिरेकसिद्धा लौकिकाश्च। तान्सर्वान् भीष्मः क्रमेणाऽऽहेत्याह पुरुषस्वभावेति त्रिभिः —

**SRI SUBODHINI:** A doubt arises here. Did Yudhishtira conclude that “everything” was done by our Lord only, and he did not have the “sin and blemish” of killing so many persons, during the war, as he was not the “cause” for the same! (i.e. Everything is done by our Lord only, as per His will and desire). Even after thinking like this, why did he, now, ask his question? Answering this, it is said that, how come Sri Bheeshmaji, who is a great devotee of our Lord, is now lying, in pain, on the bed of arrows, if the Lord was

doing everything or responsible for everyone's actions? — Especially, when our Lord never desires that His devotees should undergo such "pain" and difficulties!? HENCE, IT BECOMES CLEAR, THAT OUR LORD GIVES "RESULTS" (BOTH JOY AND SORROW) AS PER THE ACTIONS OF A PERSON.

If the Lord becomes, in an independent way (i.e. not based on the results of actions), the "cause" for giving both joys and sorrows, then everyone should be joyful or sorrowful at all times! But this does not happen! From this, we can realize, that our Lord gives "results" as per the actions of the individual "Jeeva" only!

Here Sri Bheeshmaji is having sorrow. Our Lord also does everything for the sake of His devotee. Though the Vedas declare this truth, the sages, who had come here, now, had a "doubt" on this. Yudhishtira asked Sri Bheeshmaji, about this issue, when the sages were also listening. Alternately, as the ways of "Dharma" are of different nature/kind, and Yudhishtira was keen to know about them. He was eager to know also, as to whether, there is the comparative nature of "high" and "low" (categories) among the various types of "Dharma". (Like in the world, the "servants" of a king are categorized as "high and low"). Yudhishtira had a genuine "doubt" on this. Hence, he asked this question (Vividhaan).

"Dharma" is of three kinds. (1) Vedic (Srowta). (2) Powraanik and (3) those "Dharmas", doing which, a person attains the four-fold effects viz. Dharma, Artha, Kaama and Moksha — In other words, if these "Dharmas" are not done, then, the individual does not attain any of these four "human" goals. Sri Bheeshmaji now explains

this “worldly Dharma” (Loukik) in the following three verses.

पुरुषस्वभावविहितान्यथावर्णं यथाऽऽश्रमम्।

वैराग्यरागोपाधिभ्यामाप्नातोभयलक्षणान्॥२६॥

दानधर्मान्राजधर्मान्मोक्षधर्मान्विभागशः।

स्त्रीधर्मान्भगवद्धर्मान्समासव्यासयोगतः॥२७॥

धर्मार्थकाममोक्षांश्च सहोपायान् यथा मुने।

नानाख्यानेतिहासेषु वर्णयामास तत्त्ववित्॥२८॥

**VERSES 26, 27 and 28 Meaning:** “Shree Bheeshmaji, who was the knower of all “spiritual principles and knowledge”, now spoke about the Dharma, as explained through the nature of Purusha (our Lord); the Dharma of the four castes viz. the Brahmins, the warrior class, the business class and the Sudras; study of the Vedas and the “duties” of the four “stages of life” (Aashrams); the various “actions” (Dharma), (and done with sincere interest) prescribed in the “earlier” (Poorvakhānda) portion of the Vedas (i.e. the “Pravruthi Dharma”); the “Dharmas” prescribed, in the latter portion of the Vedas (Uttarakhānda) (done with a spirit of detachment - Vairagyam) viz. the “Nivruthi Dharma”; the Dharma of charity (Daana) as prescribed in the Puranaas; the duties of kings; the “lower” duties and the exalted (higher) duty of attaining liberation (Moksha Dharma). The duty of chastity of ladies, and their “Dharma” towards their husbands; the vow of “Kārthika” and others and those connected with our Lord; the real nature of the 4 goals of “human” life; and also the ways and means of attaining them; about the epics and other “moral” stories and

events "of the past". (In this way, Sri Bheeshma explained to Yudhishtira on all the above subjects)."

**श्रीसुबोधिनी:** तत्र वैदिकास्त्रिविधाः। शरीराधिकारेण प्रवृत्ता वर्णाश्रमरूपेण ब्राह्मधर्मेण च प्रवृत्ता वैराग्याद्यान्तरधर्मेण च। तत्र पुरुषस्वभावविहिताः स्वतन्त्रा रक्षादयः। वर्णधर्मा ज्ञानादयः। आश्रमधर्मा अध्ययनादयः। रागोपाधयः पूर्वकाण्डोक्ताः। वैराग्योपाधाय उत्तरकाण्डोक्ताः। दानधर्माः पौराणिका गोदानादयस्तुलापुरुषादयो वा। राजधर्माश्चारादिभिर्हेत्वादिदर्शनादयः। मोक्षधर्मा मौनानीहादयः। तेषां भवान्तरभेदाश्च। स्त्रीधर्माः पातिव्रत्यादयः। भगवद्भर्माः कार्तिकव्रतादयः। समासव्यासकथनाद्बुद्धिर्भवति वै स्थिरा। अतः सक्षेपविस्ताराभ्यामाह—समासेति। पुरुषार्थचतुष्टयसाधनी—भूतधर्मानाह—धर्मेति। पुरुषार्थानां स्वरूपं साधनानि प्रकाराश्च यथा यथावत्। मुने इति सम्बोधनात् विस्तरेणोच्यते। मननविघ्नत्वादिति। आख्यानं शब्दप्रधानम्—तैरेवमुक्तमित्यादि। इतिहासः पुरावृत्तम्—तैरेव कृतमेवं जातमिति। पुराणार्थवादसिद्धं लौकिकं न केवलभ्रान्तप्रतिपन्नमित्यर्थः। सर्वेषां तत्त्वं जानातीति तथा निःशङ्ककथने हेतुः। एतावता सर्वे सन्देहा निवारिता इत्युक्तं भवति। सगुणकर्मण बन्धः। निर्गुणकर्मणा मोक्षः। लोके कर्मण एव फलसाधकत्वं ज्ञातं भवत्विति यमधः उपरि वा निनीषति तमसाधु साधु वा कर्म कारयतीति ईश्वरस्य सर्वकर्तृत्वं जीवस्य दुःखाद्यनुभवश्चोक्तो भवति॥२६॥२७॥२८॥

धर्मप्रवचनादिकं कालविलम्बादेव न त्वनेन पुरुषार्थसिद्धिरिति समागते काले सर्वमुपसंहृतवानित्याह धर्मं प्रवदत इति द्वाभ्याम्—

**SRI SUBODHINI:** The Vedic "Dharma" is of 3 kinds viz. (1) The "bodily duties". (2) The "caste and station" (Varnaashrama Dharma) duties connected with the external "body". (3) The "inner" duties/conduct connected with the sense of "renunciation" (Vairagyam). A "Purusha" (person) has his natural duty of protection of his people, property, in an independent way. The duties of Brahmins, the Kshatriyas, the Vaisyaas and the Sudras

consist of seeking knowledge (Jnana) etc. The duties of a celibate, the householder, the anchorite and the completely renounced "Sannyasi" perform the duties of learning and teaching the scriptures to others.

An action done with a "desire" (i.e. to attain a particular result) is dealt with the "earlier division" (Poorvakhānda) of the Vedas. The "duties" pertaining to "withdrawal" from "actions", (Nivruthi) in which "detachment and renunciation" (Vairagyam) play a dominant role, pertain to the "latter" portion of the Vedas (Uttarakhānda).

The charities connected with the giving away of cows, Tuladaana etc. are pertaining to the "Puranaas". It is the king's "duty" to get to know and realize, the actual situation of his subjects, through his "messengers".

A person desirous of attaining "Moksha" practices the "duties" of observing "silence" (Mouna), not indulging in various "worldly" actions (earning money etc.).

Being "chaste" is the duty of a lady (wife). The vow of "Kārthik" month etc. pertain to our Lord.

In this way, all these "Dharmas" were explained by Sree Bheeshmaji in a concise and detailed manner. With this type of "explanation", a person's intellect gets determined and stable (Samaasavyaasayogataha).

Sree Bheeshmaji explained about the various ways and means of attaining the 4 goals of a "human" life viz. Dharma, Artha, Kaama and Moksha. In other words, he explained the "nature" of these 4 goals and the "ways" of attaining them.

Sri Soota has addressed sage Sounaka as "Mune"



(Oh Sage!) — with a view to indicate, that ‘You are an adept in contemplation’. Hence, I am not explaining all these “Dharmas” in a detailed way. Perhaps, my explaining them again, in a detailed manner, may affect your contemplation! Hence, I have explained all these in a “summarized” way only!

All these were told as “Aakhyaana” (i.e. retelling, whatever was told) and as “Itihaasa” (i.e. retelling the events, as to how they happened, or the manner through which the events took place) by Sree Bheeshmaji. In other words, Sree Bheeshmaji did not speak about the “worldly” issues and matters only, pertaining to the “worldly” and “materialistic” ends. (Arthavaada).

Sree Bheeshmaji was fully aware of all the “spiritual” principles and due to this, with a “doubt-free” mind, he was able to explain all these “Dharmas”, in an effortless way! (Tatwavit).

In this way, all the doubts of Yudhishtira were removed, through the instructions and advice of Shree Bheeshmaji. Sri Bheeshmaji had thought that a “Jeeva” gets “bound” through the performance of “duties” with “Saguna” (Satwa, Rajas and Tamas). The “Jeeva” gets “freed and liberated” through the performance of “actions” established in the “Nirguna” (beyond the three qualities) mind! He further taught, that only “actions” give the result. With a view to make this understood, Sri Bheeshmaji says, that it is our Lord, who makes a person do “wrong deeds” once He has decided to make him “fall” into lower categories. Likewise, it is our Lord, who makes a “Jeeva” do “good actions”, when He has decided to uplift this Jeeva into higher categories! From this, it is proved, **THAT IT IS OUR LORD ONLY, WHO**

DOES EVERYTHING. THE "JEEVA" EXPERIENCES BOTH JOY AND SORROW, AS PER IT'S "ACTIONS". IN OTHER WORDS, ONLY DUE TO THE "INSPIRATION" OF OUR LORD, A "JEEVA" IS MADE TO EITHER DO "GOOD OR BAD" ACTIONS. AS A RESULT, THE "JEEVA" ATTAINS BOTH "GOOD AND BAD" RESULTS, AS PER THESE "ACTIONS" (KARMAS).

Sri Bheeshmaji was rendering his "advice on Dharma", as the sun was about to move into the tropic of cancer (Uttarāyana). Through this "Dharma dialogue", a person attains all the 4 goals of his life (Purusharth). On the dawn of the "Uttaraayana" time (sun entering the tropic of cancer), Sri Bheeshmaji concluded his instructions on Dharma – as per the following 2 verses.

धर्मं प्रवदतस्तस्य स कालः प्रत्युपस्थितः।

यो योगिनश्छन्दमृत्योर्वाञ्छितस्तूत्तरायणः॥२१॥

**VERSE 29 Meaning:** "The auspicious "Uttaraayanakaala" dawned, when Sri Bheeshmaji was still giving the instructions on "Dharma". This auspicious time is looked forward to (i.e. desired) by the Yogis, who can die at their own will."

**श्रीसुबोधिनी:** उत्तरायणकालस्योत्तममत्वेऽपि पूर्वकालस्य निकृष्टत्वात्तदोषसम्बन्धे निर्दुष्टता न भवेदिति तद्व्यावृत्त्यर्थं धर्मं प्रवदत इत्युक्तम्। योगिनामुत्तरगतेर्नियत्वात्सूर्यमण्डलमध्यस्थमार्गात्वादुत्तरायण एव सूर्ये गन्तुं शक्यते। छन्दमृत्योरिति। योगजधर्मेण कालस्याऽपि वशीकृतत्वात्छन्दमृत्युत्वम्॥२१॥

तस्मिन् काले यत्कर्तव्यं तदाह—

**SRI SUBODHINI:** The auspicious "Uttarāyana" time is considered as the "best". But as the

“Dakshinaayana” (tropic of capricorn) time is considered as “lower”, during this time, with a view to ward off all the remaining “blemish”, Shri Bheeshmaji had used this time, speaking about “Dharma” (Dharma Pravadataha).

For the Yogis, the path towards the “other world” is well-determined (i.e. prescribed). They travel through the middle path of the sun, and this journey is made possible to them, only during the “Uttaraayana” time. Hence, Sri Bheeshmaji was waiting for the dawn of the “Uttarāyana” time. He had brought under his own control, through his strength and power of Yoga, the factor of “time” (Kaala) also. Due to this, he could die at his own will (i.e. whenever he wanted or desired).

Whatever Sri Bheeshmaji did, at the time of his “death” is being told i.e. what a person should do at the time of his death — as per the following verse.

तदोपसंहृत्य गिरः सहस्रणीर्विमुक्तसंगं मन आदिपूरुषे।

कृष्णे लसत्पीतपटे चतुर्भुजे पुरः स्थितेऽमीलितदृग्व्यधारयत्॥३०॥

**VERSE 30 Meaning:** “Sri Bheeshmaji, who had the strength of controlling thousands of great warriors, now, controlling his “tongue”, gave up all his “attachments”. He now, with a one pointed attention and without closing his eyes, put his mind on our Lord Sri Krishna, who was standing before him, wearing His Pitaambara dress and illuminated with His four arms.”

श्रीसुबोधिनीः तदोपसंहृत्येति। सर्वपरित्यागेन भगवच्चिन्तनं कर्तव्यम्। तन्मौनेन मनसश्चाञ्चल्यपरिहारेण अक्रियया च भवति। तत्र शरीरक्रियाऽभावः पूर्वमेव सिद्धः। वाङ्मन्यमनमाह—गिर उपसंहृत्येति। सहस्रणीः। सहस्रं योधान् युद्धेन वचनेन वा नयति स्वाधानान् करोतीति स्वधर्मोत्कर्ष उक्तः। मनसो विनियोगमाह—विमुक्तसङ्ग इति। विशेषेण मुक्ता अन्तर्बहिःसङ्गा

येन। आदिपुरुषे व्यधारयदित्युक्ते मानस्यां प्रतिमायां व्यवधारणमुक्तं भवति। तन्निराकरणायाऽलौकिकप्रकारमाह—कृष्णे पुरः स्थित इति। “कश्चिद्धीरः प्रत्यगात्मानमैक्षादि”ति चक्षुरन्तर्नीत्वा तेन द्रष्टव्यं पश्यति। इह तु विपरीतम्। मनश्चक्षुर्द्वारा बहिरानीय तेन भगवन्तं पश्यतीति। कृष्ण आविर्भूतो भगवान्। बहिःस्थितत्वज्ञापनार्थं वस्त्रादिपरिकरमाकारं चाऽऽह—लसत्पीतपटे चतुर्भुज इति। लसत्पीतता दाहोत्तीर्णसुवर्णरूपता। देवकीप्रार्थनया यत्प्राकृतं रूपं कृत तत्परित्यागेन सहजमेव रूपं प्रदर्शितवानित्यर्थः। पुरः स्थित इति कल्पनाक्लेशाभावः। अमीलितदृगिति निमेषादिना व्यवधानं निराकृतम्॥३०॥

**SRI SUBODHINI:** A “JEEVA” SHOULD, CONTEMPLATE ON OUR LORD, AT THE TIME OF IT’S DEATH, BY GIVING UP EVERYTHING! This “thinking and contemplation” on our Lord is made possible by keeping the mind, unwavering, and also by not doing any other thing. As Sri Bheeshmaji, was lying on the bed of “arrows”, even from the beginning, there was no “actions” done on his part. The “words” were not controlled. But, now, he controlled his “words” also.

The word “Sahasraheehi” is used to indicate, that Sri Bheeshmaji, through his words or power, was capable of controlling thousands of brave warriors. In this way, the glory of the power of Sri Bheeshmaji has been explained.

Later, the control over the mind by Sri Bheeshmaji is being told. “VIMUKTHASANGHAHA” — He had given up his “attachments” to both “outside and inside”! In this way, Sri Bheeshmaji’s status as a “Tridanta Sannyasi” (The Tridanti Saadhu) is emphasized.

In the verse, the way with which Sri Bheeshmaji put his mind on our Lord is told in a “supernatural” (Aloukik) way. “Krishne Puraha Sthite” — meaning that

Sri Bheeshmaji put his entire mind totally on our Lord Sri Krishna, who was standing before him.

In the Upanishad, it has been said that, "some courageous person, is able to see the Lord, who is situated inside oneself" (KASCHIT DHEERAHA PRATYAGAATHMAANAM AIKSHAT). In other words, a devotee, usually, takes the action of "seeing" of the eyes, to his "inside", and sees our Lord as the "mental" form (Maansi Moorthi). Here, the situation was different. SHREE BHEESHMA BROUGHT HIS MIND "OUTSIDE", THROUGH HIS "EYES", AND SAW OUR LORD THROUGH THIS! The word "Sri Krishna" refers to our manifested Lord, who was standing before Sri Bheeshmaji — as the manifested Lord's name is given as "Sri Krishna". That our Lord, was not "stationed" in the inside mind, but He was stationed "outside" now. This "truth" is explained through the description of our Lord's divine form and His dress. Our Lord's "Peetaambara" dress was seen pure and resplendent like the gold purified by fire! (Lasat). Our Lord had taken a "natural human" body, on the basis of prayers made by mother Devaki..He now gave up that "form" also. He took His natural "four armed" (Chaturbhuja) form and showed this "form" to Sri Bheeshmaji. Our Lord was standing before him. Due to this, Sri Bheeshmaji did not have the trouble of imagining our Lord's "form" in his mind. Sri Bheeshmaji did not close his eyes at all — fixed eyes — (Ameelitadruk) — as he considered the "eye-lids" to be coming in the way of his continuous "Darsan" of our Lord.

विशुद्ध्या धारणया हताशुभस्तदीक्षयैवाऽऽशु गताऽऽयुधव्यथः।  
निवृत्तसर्वेन्द्रियवृत्तिविभ्रमस्तुष्टाव जन्यं विसृजन् जनार्दनम्॥३१॥

**VERSE 31 Meaning:** “Through his pure contemplation of our Lord’s holy limbs (parts), all his “sins” were totally destroyed; on just having the Lord’s vision (or on just our Lord seeing him). Shri Bheeshmaji’s agony and sorrow, caused by the injuries sustained through the weapons during the war, had disappeared very quickly; all the various types of “delusions” caused by the activities of his senses, were all now fully eradicated. Sri Bheeshmaji, while giving up his human body, rendered his “praise” of our Lord Janaardana!” (Stuthi)

**श्रीसुबोधिनी:** सा मनसो धारणा सर्वावयवस्थिता। अत एव विशुद्धा। अपहृतपाप्मविषयत्वात्। तयैव सर्वपापक्षयः। भगवदपराधजनकमपि पापमपराधेन जनितं प्रतीकाराकरणेनोपेक्षाजनितं च। तत्सर्वं शुद्धसेवकभावेन निवारितम्। भगवति च शुद्धभावे भगवानपि कृपया वेदनां दूरीकृतवानित्याह—तदीक्षयेति। तस्य भगवतो दोषनिवर्तकदृष्ट्यैव गता आयुधव्यथा यस्य। निवृत्ताः सर्वेन्द्रियवृत्तिषु विभ्रमा यस्य। अनेनाऽन्तर्बहिर्दोषाभाव उक्तः। जन्यं प्राकृतसमूहम्। जनां प्रकृतिमर्दयतीति जनार्दनः। यावत्प्रकृतिर्न पीडिता स्यात्तावत्स्वकार्यं न निवर्तयेदिति॥३१॥

मर्यादानुसारेण अन्ते भगवति यत्कर्त्तव्यं तदत्र विनिरूप्यते। तत्र प्रथमं सर्वसमर्पणम्। ततो माहात्म्यज्ञानपूर्विका भगवति रतिः। तत आत्मसमर्पणमिति। आद्यन्तयोरेकैकम्। मध्ये माहात्म्यभक्तौ नव। तत्र प्रथमं सर्वसमर्पणं निरूपयति—

**SRI SUBODHINI:** The “mental” contemplation of Sri Bheeshmaji was centered on the holy limbs and parts of our Lord. In other words, contemplation is always on the “whole” holy body (i.e. all parts) of our Lord and meditation (Dhyaana) happens for each “part” of our Lord’s holy body. Here, the word used is “Dhaarana” (contemplation) i.e. Sri Bheeshmaji “contemplated” on all the holy parts of our Lord! The contemplation was on our “blemish free” Lord. Hence, it was pure and holy. Through this “contemplation”, all the “sins” of



Sri Bheeshmaji got destroyed. He had incurred the "sins" due to, (1) not taking any corrective action, when Draupadi was dishonored by the removal of her clothes, and through dragging her by catching her "hair", (2) remaining "silent", when these "crimes" were committed. This "silence and inaction" were "offences" against our Lord. Now all these "sins" got destroyed, due to Sri Bheeshmaji becoming a "pure servant" of our Lord.

Sri Bheeshmaji got the "pure loving attitude" to our Lord. Due to this, our Lord, through His grace, removed the pain caused by the injuries on the body of Sri Bheeshmaji! (Tadeekshaya). OUR LORD'S "VISION" (SEEING) ALWAYS REMOVES ALL TYPES OF INSIDE AND OUTSIDE PAINS! Here, the weapons used during the war, had created this "agony and pain". All this was now fully removed!

Usually, "delusion" prevails in the mind, due to it's ceaseless activity. This was also removed through our Lord's "gaze" (Drashti). In this way, Sri Bheeshmaji became "blemish free" both in his inside and outside!

Now, Shree Bheeshmaji began to render his "praise" on our Lord Sri Janaardana, while giving up his human body (Janyam). OUR LORD IS CALLED JANAARDANA — AS HE GIVES PAIN (I.E. HE ENABLES A "JEEVA" TO CONQUER) TO "PRAKRUTI" (NATURE-BODY). Till this "Prakruti" is crossed or conquered, a "Jeeva" cannot give up it's "bodily" actions! Hence, Shree Bheeshma, rendered the "praise" (Stuti) of "Janaardana" — who is the controller of "Prakruti"!

As per the traditions, whatever is required to be done by a "Jeeva", at the time of his death, is being

told. (1) IN THE FIRST INSTANCE, A "JEEVA" SHOULD CONSECRATE "EVERYTHING" TO OUR LORD! (2) LATER, WITH THE FULL AWARENESS OF THE "GLORY AND GREATNESS" (MAHAATMYAM) OF OUR LORD, A "JEEVA" GETS PURE LOVE (PREMA) FOR OUR LORD. (3) THEN, THE "JEEVA" DOES TOTAL CONSECRATION OF HIS "AATMA" (AATMA SAMARPANAM).

In this way, through two verses, in the beginning and at the end of this "praise", both the "consecration of everything" (Sarva Samarpanam) and the "consecration of Aatma" (Aatma Samarpanam) have been explained. i.e. Through the verse 32 (1<sup>st</sup> verse of this "praise"), the aspect of "consecration of everything" is explained. The last verse (42<sup>nd</sup>) speaks of "consecration of the Aatma".

In the middle, there are 9 verses, speaking about pure "Bhakthi" to our Lord, with the full "awareness" of the glory (Mahatmya Jnānapūrvak) of our Lord. "Bhakthi" is of 9 types. Now, through the following 1<sup>st</sup> verse, Shree Bheeshmaji is explaining the "truth" about the "consecration of everything" (Sarva Samarpanam) to our Lord.

भीष्म उवाच—

इति मतिरुपकल्पिता वितृष्णा भगवति सात्त्वतपुङ्गवे विभूम्नि।  
स्वसुखमुपगते क्वचिद्विहर्तुं प्रकृतिमुपेयुषि यद्भवप्रवाहः॥३२॥

**VERSE 32 Meaning:** "The word "Iti" (thus) used in this verse, indicates, that Shree Bheeshmaji had "ended" all his other "tasks". Due to this "separation" from the Lord of the Universe, the "Jeeva" does, in various (countless) lives, several types of "task". On

contemplating on all these “lives” Shree Bheeshmaji realized, that it was the “intellect” (Buddhi) which dragged the mind and senses into these “objects”, and it is this “intellect”, which claims that, “I have done this; this is mine” and all other types of thoughts! BUT, THE TRUTH IS, THAT EVERY OBJECT BELONGS TO OUR LORD ONLY! (THAT EVERYTHING IS “HIS”). HENCE, THE “INTELLECT”, WHICH IS CLAIMED AS “OURS”, SHOULD BE TOTALLY CONSECRATED TO OUR LORD! This “truth” is told by the words, “ITI MATI” (thus, this “intellect”). In other words, till the last breath, he consecrated his intellect, which has been given by our Lord only, to our Lord Himself! Why? All the “objects” are belonging to our Lord only, and the “intellect” only is claimed as “ours” — although it is given by our Lord! The purport of this is, that Shree Bheeshmaji, now, totally consecrated his “intellect” to our Lord — as a person can give only, what he can consider as his “own”! He did not, consecrate his “intellect” with a motive to attain some “worldly” result or gain (Vitrushna).

श्रीसुबोधिनीः इतीति। इतिशब्दः समाप्तिवाचकः।

परमेश्वराद्विभक्तस्याऽनन्तकोटिजन्मभिर्यत्कृतं यदस्ति वा तद्विचार्यमाणे मतिरेवाऽस्मदीया तावद्विषयिणी। मया कृतं मदीयमिति। पदार्थास्तु भगवदीयासर्वे। अतोऽस्मदीया बुद्धिरेव भगवति समर्पणीया। तदाह—इति मतिरिति। अन्तिमोच्छ्वासपर्यन्तं याऽस्माभिः सम्पादिता बुद्धिः सा भगवति उपकल्पिता। फलार्थत्वं निवारयति—वितृष्णेति। यद्यप्येवं मतिसमर्पणे न किञ्चित्फलं शास्त्रसिद्धं तथाप्यहमेतत्समर्पयामि ममैतत्फलं भविष्यतीति स्वयमेव तृष्णा भवति। अतस्तामेव निषेधति। भगवति ब्रह्मणि। सात्त्वपुङ्गवे यादवश्रेष्ठत्वेनाऽऽविर्भूते। विगतो भूमा यस्मात्। अक्षरात्परस्मिन् पुरुषोत्तमे। ननु पुरुषोत्तमस्य भगवतः कथं सात्त्वतपुङ्गवत्वम्। तत्राऽऽह। स्वसुखमुपगते।

स्वपरमानन्दं प्राप्त एव क्वचित्कदाचित्स्थानविशेषे “लोकवत्तु लीलाकैवल्यमि” ति न्यायेन विहर्तुं स्वस्यैव स्वभावरूपां प्रकृतिं साङ्ख्यादिन्यायेन विश्वजननीं स्वयं पिता उपगच्छति। तादृशे। ननु तदपि कुतः? तत्राऽऽह—यद्भवप्रवाह इति। यस्माद्भगवतः प्रकृतिसम्बन्धात् भवस्य विश्वस्य प्रवाहः बीजाङ्कुरवत्परम्परा। “न घटत उद्भव” इत्यस्य विवरणम्। तथासृष्ट्यर्थं यथा करोति तथा अस्मन्मुक्त्यर्थमप्येवं कृतवानित्यर्थः॥३२॥

इदानीं रतिं प्रार्थयते—

Though, there is no “result”, as per the scriptures, for this kind of consecration of the intellect, even then, Shree Bheeshmaji did not follow, the usual way of persons, expecting the “automatic result”, which ensures, such consecration. He actively gave up this expectation also, through “VITRUSHNA” viz. eradication of all his desires!

In the verse, the word “Bhagavati” denotes, that the consecration was done to our Lord, who is the Supreme Brahman. Our Lord Sri Krishna is hailed here as the “best among the Yadavaas, as He has manifested Himself in this clan (Saatwata Punghave).

The word “Vibhooti” indicates the “imperishable” Brahman (Akshara) and being the manifestation of our Lord Sri Purushothama, a doubt arises as to how, it is now told, that the Lord is the “best” among the Yadavaas? Answer is given, through the most significant words here viz. “Swasukhamupagate” — i.e. the Lord, along with His limitless supreme “Aananda” (bliss) has now come to play His “Leelas” — Like a king goes for hunting! Here, our Sri Mahaprabhuji quotes the famous dictum of the Brahma Sutras viz. “LOKAVATHU LEELA KAIVALYAM” (this Universe is a “Leela” of the ultimate truth of Brahman). Although our Lord does

not need any of his desires to be fulfilled through these Leelas. He creates, preserves and destroys this Universe, as a "Leela" (play). THOSE DEVOTEES, WHO SING AND PRAISE OUR LORD'S "LEELAS" ATTAIN "LIBERATION" (MOKSHA)! OUR LORD, WITH A VIEW TO "PLAY" (VIHAAR), HAS USED HIS OWN NATURE OF "PRAKRUTI", WHICH, AS PER THE "SAMKHYA" SYSTEM IS CONSIDERED AS THE "ORIGINATOR" OF THIS UNIVERSE! OUR LORD ACCEPTS THIS UNIVERSE AS IT'S "FATHER" (PITA).

"LET MY INTELLECT GET CONSECRATED TO SUCH A LORD!" — so prays Shree Bheeshmaji. Why does our Lord adopt and accept such a type of "Prakruti", which, after all, is His "nature" (Swabhaava) only? Answering this, it is said, that this is done by our Lord, so that, due to this "relationship" with "Prakruti", the generations of births and deaths will go on, in this Universe, from the original "seed"! Being His own "power" (Sakthi), "Prakruti" is inseparable from our Lord (Abhinna). "Prakruti" is sometimes, called as "separate" and sometimes as "inseparable". If it is "inseparable", then it cannot be "originated", as it will be "eternal" like our Lord Himself! If it is considered as "separate", then being "timeless" (without beginning and end), no one can attribute it's "origination" (i.e. it is "created"). Hence, we should realize that, by coming into contact with "Prakruti" only, "other things" get originated! With this view, it is said here, that like our Lord having created this Universe (creation), "joins" Himself, with His own "nature" (Swabhaava), for the sake of His "Leela" (play), in the same way, Shree Bheeshmaji says, that the Lord has become the "best"

among the Yadavas, for the sake of conferring “liberation” to “all of us”!

“Let me now attain unbounded “love” (Prema) for our Lord” – for this sake, Shree Bheeshmaji does his prayer – as per the next verse.

**त्रिभुवनकमनं तमालवर्णं रविकरगौरवराम्बरं दधाने।**

**वपुरलककुलावृताननाब्जं विजयसखे रतिरस्तु मेऽनवद्या॥३३॥**

**VERSE 33 Meaning:** “Oh Lord! Let me have the supernatural devotion and love for You only! You are the only one, with the most brilliant blue hue, like the beautiful Tamala tree, in all the these three worlds! You are wearing the best Pitaambara dress, which resembles the effulgent red rays of the sun! Your lotus like face is illuminated with the luster of your hair locks! You have beautiful limbs, which have adorned your divine body! You have become, out of your grace and love, the bosom friend of Arjuna! (Let me have unalloyed supreme Bhakthi to You at all times).”

**श्रीसुबोधिनी:** त्रिभुवनकमनमिति। कदाचिदभेदादन्तर्यामिणि स्वरूपे वा रतिं प्रार्थयेदित्याशङ्क्याऽऽह—वपुर्दधान इति। यत्र प्राकृतानामपि प्रतीतिः शरीरीति तादृश एव मम रतिरस्तु। प्रमाणबलमनपेक्ष्य केवलं प्रमेयबलेनैव मम यत्कार्यं भवति तदेव भवत्विति केवलं प्रतीत्या यन्मतं तदेवाऽनुवदति—वपुर्दधान इति। विषयसौन्दर्येणैव चित्तं प्रविशत्विति रूपवर्णनम्। त्रिभुवने त्रैलोक्ये तदेव कमनं लोकदृष्ट्यैव सुन्दरं न तु शास्त्रसंस्कारेण प्रतीत्या तथाविधम्। तथा सति बुद्ध्या फलं तदल्पम्। लौकिके तु वस्तुनः शक्त्या फलम्। तमालवर्णमिति। तमालवृक्षो यस्य। औत्पत्तिको निरतिशयः सदैवविधस्तमालवृक्षेषु नीलवर्णः। अनेन वर्णेनैतज्ज्ञापितम्—सर्वथा परहितजनकमिति। रविकरगौरवराम्बरमिति। रविकरवत् गौरं वरमम्बरं यस्य। भगवतः सर्वमुक्त्यर्थं प्रादुर्भूतस्य पीताम्बरमाच्छादकमिति दुष्टत्वमाशङ्क्य तन्निवृत्त्यर्थमाह—रविकरेति। सूर्यरश्मयो घटादौ पतिता प्रकाशयन्त्येव न



त्वाच्छदिका भवन्ति तथा पीताम्बरं परमानन्दं प्रकाशयत्येव न त्वाच्छादयति। तथा वेदोऽर्थं प्रकाशयत्येव। गौरमीषद्रक्तपीतम्। नीलो वर्णो वर्णान्तरेण प्रकाशयत इति। वेदानां प्रार्थना या अस्मदावेष्टितो भगवान् तिष्ठत्विति। अस्त्वित्युक्ते पीताम्बरत्वमापन्ना भगवन्तमाच्छाद्य तिष्ठन्तीति वेदरूपमम्बरम्। अनेन व्यापकताऽप्युक्ता। अप्राकृतत्वं च। रविकरैर्वा गौरवरमम्बरमाकाशः। **वपुरिति।** आकाशशरीरं ब्रह्मेत्युक्तं भवति। पूर्वविशेषणद्वयमाकाशपक्षेऽपि स्पष्टमेव। **अलककुलावृताननाब्जमिति।** अलकाश्चूर्णकुन्तलाः। तेषां कुलैरावृतमाननाब्जं मुखकमलं यस्य। **अलमत्यर्थं ककुलैरानन्दसमूहैः आवृतं** आ समन्ताद्वेष्टितं करचरणादिरूपेण स्थितमाननं आ समन्तात् ननं सद्रूपं **अब्जं** सूर्यचन्द्रनक्षत्रलक्ष्मीविद्युन्मेघादिरूपम्। आनन्दावयवे आकाशशरीरे ब्रह्मणि दन्तनेत्रभावापन्नानि सूर्यादीन्यस्ये (?) त्युक्तं भवति। वं अमृतं पुष्पाति सर्वेभ्यः प्रयच्छतीति **वपुः** परमानन्दस्वरूपम्। **अलमत्यर्थं कं** येषां ते ब्रह्मविदस्तेषां कुलैर्वा। त एव वा ते। तैरावृतमग्निब्राह्मणरूपमाननमब्जमासन-कमलं यस्य। सनकादिभिर्ब्राह्मणैर्देवर्जानादिभिश्च पत्रेषु स्थितैरावृतं कर्णिकारूपमासनमित्युक्तं भवति। अब्जपदेन च सूर्यादिवेष्टनसहितत्वं लक्ष्यते। एतादृशं वपुर्दधाने। तादृशोऽपि भक्तवत्सल इति—**विजयसखे।** सख्यपर्यन्तं दत्तवानिति। विजयोऽर्जुनः। विशिष्टो जयो येषाम्। अन्तःकरणादिजेतारः। ते सखायो यस्य। तेषां वा सखा। तत्र रतिः प्रीतिः। अनवद्या अलौकिकी। परमा प्रीतिरलौकिकी सर्वदुर्लभा भगवदेकनिष्ठा तत्त्व एव भवतीति नोत्तरत्र विरोधः॥३३॥

एवं सत्त्वमिश्रसत्त्वावस्था उक्ता। रजोमिश्रजोऽवस्थामाह—

**SRI SUBODHINI:** It is not, that Shree Bheeshmaji has now prayed for the “love” of the “Jeevaatma” (i.e. himself), due to his “union” with the indwelling Lord, in whom, he had merged his mind totally! Instead, he is now specifically referring to the Lord, who has “taken on” a “human” body i.e. everyone can see the Lord, in a “natural human form”! “Oh Lord! You are standing before me, with this “human” form, and I am praying

to attain "love" for You only! I am not desirous of attaining my goal, after attaining the "Jnana" (knowledge) about your "divinity", through the scriptures! I really desire only for unalloyed Bhakthi to this "human" body of yours, which you have taken for the sake of all of us. In other words, I want to be blessed with love for You through this "form" only and its strength! Let this happen only in this way and through You only! (VAPURDADHANAM).

"Let my mind merge itself through the beauty of your divine self!" With this in view, Shree Bheeshmaji described our Lord's beauty and brilliance of His "form" (Swaroopa). In the three worlds, You are the most beautiful person, for those, who can appreciate beauty with their eyes! Let me have love for You, Oh Lord!"

"I do not want to attain "love" for that "Lord who is realized through the scriptures. This "realization" happens, through one's "intellect" only (i.e. of the scriptures). Hence, this "effect" is limited, as "intellect" itself will be powerless to do, even the "imagination" (Kalpana) of our Lord! At best, it will be an intellectual contemplation of the "imagined" Lord! But, even in a "worldly" way, if this Lord, who is present before me, is loved with pure devotion, then the "results" are limitless and great.

Our Lord is "blue-hued" like the Tamaala tree! — which is always blue by nature! It has also the tendency to do, always, good to others. In the same way, **OUR LORD DOES BENEFITS ONLY ON ALL OTHERS, AT ALL TIMES!**

Our Lord, has worn a Peetambar dress, which is reddish like the rays of the sun. It is seen as the

“best”. He has worn this “Peetambara” dress, with a view to confer “liberation” on all! Like the rays of the sun, illuminates every object in this world, our Lord’s “Peetambara” dress also illuminates this Universe with His supreme bliss (Paramaananda). It does not hide our Lord’s supreme bliss.

The “Peetambara” dress, worn by our Lord, is considered as the “Vedas” themselves. The “Vedas” always explain and manifest the “meanings” (Artha) of everything. They do not hide them.

The word “Gaura” (red) means, that along with the “reddish” colour, there is the admixture of the “yellow” tinge also. Our Lord’s “Peetambara” dress is like this.

The “blue” colour gets illuminated only through coming into contact with other colours. Here, our Lord’s “blue” colour has become illuminated, through the “Peetambara” dress!

The Vedas had prayed to our Lord, that He should always be “adorned” through them only! Our Lord told the Vedas, to become the “Peetambara” dress, and He has since kept the Vedas, with Himself, hidden in this way, for all time!

If the “Peetambara” is considered as “Māyaroopa” (of the form of “illusion”), then it will not be seen as “brilliant and illuminated”. Hence, it is said, that this “Peetambara” dress is of the form of Vedas only. (Vaasachandomayam Peetam).

The purport of this is that, after explaining the limitless nature of “actions” and their “effects”, the “Jeevas” were made “separate” from our Lord, and the “Prakṛiti” made everyone get involved in their respective

“duties and tasks”. Due to this, not only the “Jeevas”, who were fully devoted to the path of Bhakthi remained, every other type of persons were also there.

In this way, the Vedas have the capacity to “hide”, the real “divine self” of our Lord. But the Vedas do not hide our Lord in the same way as the power of “Maya” of our Lord does!

The word “Ambar” has been used to describe the “cloth”. This word has been used, with a view to remind us, about the aspect of “space” (Aakaasa) also — like “space” is “all-pervasive”, in the same way, the “dress” in the form of these “Vedas” is also all-pervasive!

Alternately, the “supreme Brahman” is “all-pervasive” and due to this, it’s “dress” also is “all-pervasive”! In this way, the “supernatural” status of this “dress” also is explained.

Alternately, the “space” illumined through the reddish rays of the sun is the “body” of Brahman! In other words, **THE SUPREME BRAHMAN HAS “AAKAASA” (SPACE) AS HIS BODY!**

The words “most beautiful in all the three worlds, like the brilliant blue-hued Tamaala tree”, can be applied to describe the factor of “space” (Akaasa) also! How? It is this “space”, which gives “space” for the existence of all the three worlds. Due to this, it is considered as “beautiful”, (Sunder) and the “space” also has the “blue” colour of the Tamaala tree!

Our Lord’s locks of hair has enveloped His most beautiful lotus like face! Alternately, the word “Al” also means “more and more” (Adhik). The syllable “Ka” means “Aananda” or bliss. The word “Kula” means “group”. In other words, there is ever-increasing “bliss”

enveloping on all the four sides, with both His holy hands and feet, fully enveloped and expressing limitless bliss!

The word "Aanan" means that "He is present on all sides"! The "lotus" is formed through the brilliance of the sun, the moon, Goddess Laxmi, lightning and the clouds! That is, everything about our Lord was "blissful". He had such a brilliant body with eyes of the sun and moon!

The syllable "Va" (in Vapu = body) denotes "nectar" (Amrut), the word "Pushu" means the Lord who creates and progresses this "nectar". In other words, OUR LORD GIVES "BLISS" TO EVERYONE, AS HE HAS THIS SUPREME BLISS AS HIS ETERNAL FORM OR NATURE!

The words "enveloped with brilliant locks of hair" also means, that our Lord has a very special "face", which shows Himself as a "knower of Brahman". Alternately, we may explain, that only the "Brahmajnanis" (knowers of Brahman) have now taken the form of these "curly black hair", and, out of their love and devotion to our Lord, have now enveloped His lotus-like face! Our Lord's face is the place of origin of the Brahmins. Here, our Shri Mahaprabhuji says, that on the petals of the lotus flower, the Sanakaadi brothers (who are Brahmins) and the "Jnanis" are sitting, using this lotus like face, as their "seat"!

The sun and the moon get originated from water. The Lord is now illumined by these two also (Abja = water).

Our Lord having manifested Himself with such a beautiful "body" is very fond of His devotees

(Bhakthavatsalaha). This aspect of our Lord's "love" to His devotee is emphasized by the words "VIJAYASAKHE" (friend of Arjuna). In other words, our Lord is so very fond of His devotee, that He has blessed Arjuna with the Bhakthi as a friend (Sakhya Bhakthi). The word "Vijaya" denotes to Arjuna, who is known to have very significant victories!

CONQUEST OVER THE ENEMIES IS NOT A REAL VICTORY. CONQUEST OVER ONE'S OWN INNER MIND ETC. IS THE REAL VICTORY! A TRUE DEVOTEE OF OUR LORD CONQUERS HIS INNER MIND AND DUE TO THIS, HE ATTAINS THE BHAKTHI OF A "FRIEND" (SAKHA) TO OUR LORD! In other words, our Lord becomes the "friend" of those devotees, who have conquered their inner mind!

"LET ME HAVE THE HIGHEST SUPERNATURAL BHAKTHI TO OUR LORD". This supernatural Bhakthi can be blessed only by our Lord, and this is very rare. This can happen to that devotee only, who has great love for our Lord and who has been able to conquer his inner mind. Due to this only, Shree Bheeshmaji has prayed for this "supernatural" (Aloukik) Bhakthi to our Lord. Moreover, this love and devotion can happen only in the highest category of the devotees (UTTAMAADHIKAARI).

Shree Bheeshmaji has described about the piercing of the skin of the warriors, with his sharp arrows —and of our Lord - and we may think, that the best and the highest devotees of our Lord do not refer to the piercing of the skin of our Lord — Answering this, it is said, that when Shree Bheeshma had uttered these "words", he was not in a state, where he had fully conquered his



inner mind. But now, he had attained this state of "conquest". Hence, he was entitled to pray to our Lord for the grace of "supernatural" Bhakthi.

A doubt arises here. If Shree Bheeshmaji did not "deserve" to be the best of the devotees, at the time of war, how come, he got this "status" now? Answering this, it is said, that due to the presence and status of our Lord, Shree Bheeshmaji got this "deserving" nature. In the previous verse, Shree Bheeshmaji has seen the illuminating and ever-enchancing "beauty" of our Lord (which was the highest among everyone, in the three worlds). This "beauty" originated immense happiness and illumination in Him. Through the quality of "Satwa", happiness gets originated (i.e. illumined). Due to this, Shree Bheeshmaji attained the status of pure "Satwa" quality, and he has described our Lord in this way. He had got the "Darsan" of our Lord, due to his deserving nature, as explained.

Now, he is describing our Lord's "Rajasik" status — through the next verse.

युधि तुरगरजोविधूम्रविष्वक्क-

चलुलितश्रमवार्यलंकृतास्ये।

मम निशितशरैर्विभिद्यमानत्वचि-

विलसत्कवचेऽस्तु कृष्ण आत्मा॥३४॥

**VERSE 34 Meaning:** "Oh Lord! let my inner mind get rested on You, our Lord Sri Krishna! who was seen by me, during the war, with you: spread out hair, fully covered by the dust raised by the hoofs of the running horses, from all the four sides; wetted by drops of perspiration, arising out of battle fatigue, your lotus like face was seen by me as most illumined! My sharp arrows

had pierced your skin, and had cut it too; at that time, Oh Lord! You were wearing an armour guard, which was shining brilliantly on your chest. Let my mind be merged in You, Oh Lord Sri Krishna!"

**श्रीसुबोधिनी:** युधीति। सर्वावस्थासु रतिः प्रार्थ्यते। युधि युद्धे। तुरगाणामश्वानां खुराग्रविक्षतरजोभिः विशेषेण धूमाः धूसरवर्णाः विष्वक् परितो ये कचास्तैर्लुलितं यच्छ्रमवारि तेनाऽलकृतमास्यं यस्य। नीले मुखाब्जे मुक्ताफलसदृशा बिन्दवः शोभातिशयं कुर्वन्ति। मम भीष्मस्य। त्वक् चर्मादि। युद्धविशेषणं वा। राजसराजसावस्थायाः शोभैव सा। अथवा। युद्धार्थमिन्द्रियादिभिः सह तुरगाणां वेदानां सूर्यादीनां वा यत् रजः कामो रजोगुणो वा तेन विधूम्ना विशेषेण धूसरा ये सकामाः। कालवशाद्वा वेदवशाद्वा सकामाः। कालपरिच्छेदका ह्यग्न्यादयः। “अग्निर्वा अर्वे” त्यादिश्रुतिभिस्तेषां तुरगत्वम्। वेदानां च त्रिपुरदाहादौ। ते च ते विश्वक्काश्च ब्रह्मविदः सूर्यादिमार्गगामिनो भिन्ना वा। तदा तेषां च समुच्चयः। इतरेतरयोगो वा। तेन लुलिता मिलिता ऐक्यभाव वा प्राप्ताः। ते च ते श्रमवार्यलंकृताश्च गङ्गाजलपूता ब्रह्मशिवादयः। तेऽपि आनने यस्येति। आ समन्तात्सद्रपे (?) वा। अनेन महासामर्थ्यं सूचितम्। कालरूपत्वं च। किञ्च। मम अहङ्कारविशेषः। तेन या निश् निशा तामिताः। अहङ्कारेणाऽज्ञानं प्राप्ता इति यावत्। ते च ते शराश्च परभेदकाः। तैर्विशेषेण भिद्यमानास्त्वचः छन्दांसि यस्येति। यस्माद्वा। पाषण्डप्रवृत्तौ कलौ वा सञ्जाते गत्यन्तराभावात्। भगवतश्च तद्दोषाभावे हेतुः। विशेषेण लसत्कवचं धर्मादिरूपं यस्य। एतादृशे कृष्णे आत्मा अन्तःकरणमस्तु। भक्तिर्हि अन्तःकरणसाध्या। आत्मसाध्या वा। तदुभयं भगवति चेत्तदा भक्तिस्तत्र भवति। अतः पूर्वश्लोकार्थे अयं हेतुः॥३४॥

तृतीयावस्थामाह—

**SRI SUBODHINI:** Shree Bheeshmaji is praying to our Lord for his love and devotion to our Lord's “Satwika” and “Rajasik” forms, along with all other types of His “forms” too!

In the battle, the hoofs of the horses raise a lot of dust, and this "dust" had spread all over our Lord's hair. His face was also illumined through the drops of perspiration flowing down! On the blue lotus like face, this "drop" of perspiration resembled the "pearls", and this increased the brilliance of our Lord's lotus like face immensely.

The word "Mama' (mine) refers to Shree Bheeshmaji only. "Twak" means our Lord's skin, and other parts of the body also. Shree Bheeshmaji says, "my sharp arrows were piercing your skin, and let my mind get merged in such a Lord"!

Alternately, it may mean also this. "In the battle, where my sharp arrows were tearing the skin". This sort of "piercing the body" is "Rajasik" by nature and brilliance. Philosophically, it would mean the eternal battle of the "Jeeva" against it's "senses" etc. The Vedas or the sun are the horses! It's "dust" means "our desires", or the quality of "Rajas" and the resultant "human" being, full of desires! The purport of this is that, a human being is always full of desires, due to the control exercised by the factor of "time", and the various "actions" done, as per the Vedic stipulations. In this way, both "time" (Kaala), and the "Vedas" make him have many desires. The factors of fire (Agni), sun etc. indicate the factor of "time" and its various divisions. The sun is compared to the horses. There is proof for this, in the Vedas, when it says, "Fire, wind and sun are the horses. To these, the divine chariot is joined". In this way, the Vedas have explained the sun as the "horses". In the burning of the "three cities", the Vedas were made and used as the "horses". In this way, the deserving person for "stage-wise libera-

tion" (Krama Mukthi) is full of desires, and he adopts the path of the "sun", who is fully aware of the highest truth of "Brahman", from all the four sides! Here, the reference is made to those "knowers of Brahman" (Brahma Jnani), who have become holy and purified with the "Ganga water" in the form of the "drops of perspiration", flowing on the face of our Lord!

Only a holy, sanctified and pure person deserves to be brilliant or ornamented! Lord Siva and Lord Brahma are in our Lord's holy face. In other words, both Lord Brahma and Lord Siva also are the "food" for our Lord!

The word "Aasye" means in the "truthful Brahman" i.e. our Lord. This indicates the great "capacity" of our Lord, and He being the "form of time" (Kaala) is also indicated.

Those persons, who have become "ignorant" (Ajnani) due to their "ego" (Ahamkaar) usually hurt others — like the piercing of the arrows! Here, the word "skin" is taken to mean the "Vedas", and the Vedas are affected by the actions of wicked persons (compared to the tearing of the "skin", through the arrows).

During this "Kaliyuga", wicked persons pollute the sacredness of the Vedas. When Lord Buddha polluted the "Vedas" in this way, it was thought, that certainly, Lord Buddha should have got the "blemish" of this action. On this, it is said, that as the Lord had worn the armour of "Dharma", He did not get the "blemish" of this action. (VILASATKAVACHE).

Shree Bheeshmaji is now praying "LET MY "AATMA" AND INNER MIND MERGE AND REST IN SUCH A LORD- SRI KRISHNA"!

Bhakthi or devotion to our Lord occurs in the inner mind and the Aatma! If these two are stationed firmly in our Lord, then, they get blessed with everlasting and limitless love and Bhakthi for our Lord! "Rati" or love for our Lord can be got only through one's own "Aatma and inner mind". When both the "Aatma" and the inner mind are merged and stationed in our Lord, this "state" itself is regarded as the "limitless love" for our Lord! In this verse, Shree Bheeshmaji has desired for the "relationship and joining" of his inner mind to our Lord!

In the earlier verse, Shree Bheeshmaji had desired for "blemish free highest love" (NIRDOSHA PARAMAAPREETI) for our Lord. In this verse, though there is the description of his desire to put the mind in the Lord, in the "Rajasik" way (on His chest which has been pierced by his arrows), there is no contradiction, due to the "different" meaning, which we have already seen.

Shree Bheeshmaji is explaining the "Tamasik" status of our Lord — through the following verse.

सपदि सखिवचो निशम्य मध्ये निजपरयोर्बलयो रथं निवेश्य।  
स्थितवति परसैनिकायुरक्षणा हतवति पार्थसखे मतिर्ममाऽस्तु॥३५॥

**VERSE 35 Meaning:** "Please place my chariot between the two armies". On listening to these words of His friend Arjuna, our Lord Sri Krishna, very quickly drove the chariot, and stationed the same between His own and the enemies' army! "Oh Lord! You then, through your eyes, took away the longevity of the warriors of the enemies' army! Let my mind get fixed in our Lord Sri Krishna, who is the friend of Arjuna."

श्रीसुबोधिनीः सपदीति। सपदि तत्क्षणमेव। सखिवचोऽर्जुनस्य वचः।  
 “सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युते”ति। निजपरयोः सेनयोर्मध्ये।  
 पक्षपातोऽन्यार्थेऽन्यघातनञ्च तृतीयो गुणः। परसैनिकानामायुश्च अक्ष्णा  
 कालदृष्ट्या। पृथायाः पुत्रस्य च सखा। पूर्ववन्मतिरस्तु॥३५॥

सत्त्वमिश्ररजोऽवस्थामाह—

**SRI SUBODHINI:** Arjuna had told our Lord, before the Mahabharata war, “Oh Achyuta! Please station this chariot between the two armies”. Our Lord, immediately placed the chariot in the middle of the two armies! This quality of our Lord taking the side of the Pandavaas, and his destroying the “Kauravaas” for the sake of the Pandavaas is “Tamasik” by nature.

Our Lord had “robbed” the lives of the warriors of the enemy army, through His “vision of time” (Kaala). He was so very fond of the “son of Kunti viz. Arjuna, as our Lord is always very fond of His devotees (Bhakthavatsala). “Let my intellect be established in such a Lord”.

The Lord’s “status” with the predominant “Rajasik” quality, mixed with the quality of “Satwa”, is being described, through the following verse.

व्यवहितपृतनामुखं निरीक्ष्य स्वजनवधाद्विमुखस्य दोषबुद्ध्या।  
 कुमतिमहरदात्मविद्यया यश्चरणरतिः परमस्य तस्य मेऽस्तु॥३६॥

**VERSE 36 Meaning:** “On seeing the distant arrayed vast columns of the enemy’s army, Arjuna, through a “blemishful” mind, decided not to kill his “own” people (relatives etc.). Our Lord Sri Krishna destroyed this wrong intellect of Arjuna with His instructions on “Aatmaavidhya” (the holy Gita). Let my devotion be always with this exalted Lord Sri Krishna, at all times!”



**श्रीसुबोधिनीः** व्यवहितेति। व्यवहिते दूरे स्थिते ये पृतने। विशेषेण अवहिता यत्रेति वा। अवेति वा निषेधार्थः। अहिता इति यावत्। विहिता अवहिताश्चेति वा। मुखमग्रिमभागः। तत्र बान्धवा एव तिष्ठन्ति। तद्व्यतिरेकेण न साधारणवधोऽपि सम्भवति। अतः स्वजनवधमकृत्वा निवृत्तः। परहिंसादोष इति। नापितेन क्षौरवदत्र समाधानम्। भारायमाणाः क्षत्रियाः श्मश्र्वादिरूपाः। अर्जुनश्च नापितरूपः। आत्मविद्या स्वस्य विद्या। मयैव क्रियते। मम च हितम्। तेषामपि जडांश एव दूरी क्रियते मुक्तिदानार्थमिति। तस्मादेवाविधे न दोषः। अत एव गुरुत्वाच्चरणरतिं प्रार्थयते। परो मीयतेऽनेनेति परमः। तस्येति। स एव परः। तदवस्थां प्राप्तस्येति वा॥३६॥

तमोमिश्ररजोऽवस्थामाह—

**SRI SUBODHINI:** Arjuna saw the vast spread of the army of the Kauravaas to its entire distance. He saw the columns of this army up to the end of its formation. He saw all of them ready to fight.

In this army, all his relatives, friends and others were arrayed against him. He could not enter and kill all others without killing his own relatives! Here, the wicked warriors, who were a “burden” on this earth, are compared to the growth of the beard! Arjuna is compared to a barber! Like a “barber” cuts away the beard, moustache etc., Arjuna had destroyed the army of the enemy, compared to the beard and moustache. IT WAS OUR LORD, WHO HAD DESTROYED ALL OF THEM, USING ARJUNA!

Arjuna, in the first instance, did not want to fight and kill his relatives, on seeing them, arrayed against him, in the battle field. At this time, our Lord gave Arjuna His famous “Gitopadesa” (the Bhagawat Gita). IN OTHER WORDS, HE TOLD, ARJUNA THAT “EVERYTHING IS BEING DONE BY ME ONLY! IN ALL THIS, THERE IS MY WILL, BENEFIT AND

USE". This would also mean, that the Lord told Arjuna, that "everything was being done through Arjuna and Arjuna's welfare is there, only in obeying our Lord."

Our Lord destroyed the "infatuation" of Arjuna by giving this "Aatmavidhya" advice/instructions. Our Lord, with a view to confer on all the warriors of the enemy's army, removed their "physical part" (bodies — Jadaamsa). In this way, our Lord, despite doing all these actions, is without any "blemish".

Shree Bheeshmaji, now told, that our Lord is the "Guru" (teacher), as He had given the instructions on "Aatmavidhya" to Arjuna. Through this "attitude" (Bhaavana) of treating our Lord as the "Guru", Shree Bheeshmaji desires "one pointed love and devotion" to our Lord's lotus like holy feet.

In this verse, there is a specific reference to his desire to get "Rati (love) for the holy feet of our Lord" (Charana Rati). This was not asked for, through the previous verse. It is, indeed, necessary and important that a disciple should have devotion and love to the holy feet of the Guru, at all times.

The word "Paramasya" means "that person, through whom, a devotee realizes the highest Lord". The word "Parama Pada" (highest abode) is equivalent to the word "Tat" (that) used in this verse.

In the Gita, our Lord has declared that, "there is nothing else and beyond Me" (Mathaha Parataram Naasthi). In other words, our Lord had declared Himself to be "beyond" of everyone and everything. Hence, only our Lord can be the highest truth and also the "beloved" (Para and Parama). Due to this, our Lord only can teach and make us realize the highest truth (Parma). In other

words, through His teachings on the “Aatma Vidhya” in the Gita, our Lord’s virtue of “Satwa” is explained. Due to His “action of destroying”, through the war, His “stature” with the quality of “Rajas”, is explained.

Shree Bheeshmaji has now prayed for “Rati” (love and devotion), to the lotus feet of our Lord Sri Krishna.

Through the next verse, our Lord’s “status” with the quality of “Rajas” mixed with the quality of “Tamas” is being explained.

स्वनिगमपहाय मत्प्रतिज्ञामृतमधिकर्तुमवप्लुतो रथस्थः।  
धृतरथचरणोऽभ्ययाच्चलद्गुह्ररिव हन्तुमिभं गतोत्तरीयः॥३७॥

**VERSE 37 Meaning:** “Oh Lord! You gave up your own vow (promise). You desired to make my promise come true! For this sake, You jumped down from the chariot, and like a lion coming to kill an elephant, You, Oh Lord! jumped ahead, and took the wheel of the chariot in your hand, and confronted me! At this time, your upper cloth had fallen on the ground, and the earth began to shake!”

श्रीसुबोधिनीः स्वनिगमपहायेति। स्वस्य निगमः प्रतिज्ञा शस्त्रसंन्यासः। दन्तवक्रे सभ्रातरि हते भगवता शस्त्रसंन्यासः कृतः। तत्पुनस्तृतीयदिनयुद्धे नवमे च भीष्मवधार्थं चक्रं गृहीतम्। युद्धागमनसमये च प्रतिज्ञा कृता अयुध्यमानोऽहमेकत इति। मया च प्रतिज्ञातम्—सर्वथा शस्त्रं ग्राहयिष्यामीति। तत्र मत्प्रतिज्ञामृतं कर्तुं रथस्य एव सन्नवप्लुतः। अधिक च प्रतिज्ञा कृता। शस्त्रमेव गृहीतं न तु मारितवानित्यर्थः। रथस्यैव चक्रे सुदर्शनस्याऽऽवेशः। भगवतः प्रतिज्ञात्यागे भूमेः कम्पो जातः। तदाह—चलद्गुरिति। चलन्ती गौर्भूमिर्यस्य। दृष्टान्तेन दोषाभावमाहो। यथा हरिः सिंह इभमिव। “यस्य ब्रह्म च क्षत्रं च उभे भवत ओदन” इति श्रुतेः सायुज्यदानार्थं भीष्ममन्तःप्रवेशयितुं भगवान् प्रवृत्तः। तावता उत्तरीयं पतितमुपर्याच्छादनार्थम्।

अर्जुनो रक्षितः। स भूमावागत्य पतितः। ततो वधो न जात इति। उत्तरीयाभावे च भोजनं निषिद्धम्। तदा हि भीष्मोऽहङ्कारयुक्तः अतस्तस्य ज्ञानस्फूर्त्यभावात्तदा न मारित इति भावः। अत्र रतिप्रार्थनाऽभावो भगवत एव रतिकार्यकर्तृत्वात्॥३७॥

रजोमिश्रतमोऽवस्थामाह—

**SRI SUBODHINI:** The word “Nigama” used in this verse, gives the meaning of “our Lord having taken a vow, not to take up, any weapon”. On the death of both Sisupaala and Dantavakra, our Lord had given up taking up of all types of weapons i.e. He had renounced the use of them! During the Mahabharata war, on the 3<sup>rd</sup> and 9<sup>th</sup> days (of the war), our Lord had taken the “Chakra”, (discus = wheel) with a view to kill Bheeshma. Our Lord, before He came into the battlefield, had taken a vow, that He will not participate in the war, by taking weapons, and He will be only on one side — but without actually fighting! He had given the choice to both Arjuna and Duryodhana, either to have “HIM” on one side, without lifting a weapon, or to have His “Naraayani Sena”.

Now, Shree Bheeshmaji has told here, that he too had taken a vow that, he will make (compel) the Lord to take up the “weapons”. “Oh Lord! between these two “vows” (yours and mine), You, with a view to make my “vow” come true, got down from the chariot, and lifted the wheel of the chariot, as your “weapon”! — especially when You had taken a “vow” not to take up any weapon during the war! Why did the Lord do like this? Our Lord has Himself said that, “HE IS UNDER THE CONTROL OF HIS DEVOTEE” (Aham Bhaktha Paraadeenaha). Our Lord considers this “control over Himself on the part of the devotee”, as more important than His own “vows and promises”!

Our Lord took up the weapon only, but did not kill Shree Bheeshmaji. When He took up the wheel of the chariot, then His "Sudarsana Chakra" got ingressed into this wheel. That is why, in the Mahabharata, the protruding (front) side of this wheel is compared to the sharp edges of the Sudarsana discus.

When our Lord gave up His own "vow", then there was the "violent shaking" of this earth (Chaladguhu). "Go" means "earth", and it now shook! It is said, that even an ordinary person should not break his vow or promise. But now the Lord of the Universe, gave up His own "promise and vow". Due to this action of our Lord, mother earth thought that, our Lord Himself has given up the rules of conduct, and it is possible, that He may now, initiate the steps for the final dissolution of this Universe too! Due to this fear (i.e. of possible destruction), mother earth began to "tremble"!

Like a lion runs after an elephant, with a view to kill it, our Lord Sri Krishna ran after Shree Bheeshmaji. As a lion will not get the "blemish" of killing, in the same way, even though our Lord gave up His own "vow" (words), He will not be affected by the "blemish" of killing Shree Bheeshmaji! How and why? It is said, clearly, in the Vedas that, "Both Brahmins and Kshatriyas are His "food" only." (YASYA BRAHMA CHA KSHATRAM CHA UBHE BHAVATA ODANAHA). This Vedic saying emphasizes that OUR LORD IS THE "UNIVERSAL EATER" (BHAKSHAK). Our Lord had acted, with a view to merge Shree Bheeshmaji into His own self! He was not, just, interested to kill him only. Hence, there will not be any "blemish" attached to our Lord, even if he were to kill Shree Bheeshmaji!

At this time, the “upper cloth” of our Lord had fallen down. In the Mahabharata, this upper cloth has been described as “yellowish”. Due to this, this “cloth” is considered as of “Maya” only, and not the “Vedic” one, (which is the usual one) as this cloth was not “reddish yellow” like the rays of the sun! The purport of this, is that our Lord Sri Krishna had got down from the chariot, with a view to bless Shree Bheeshmaji with “liberation”. But He hid this main purpose and exhibited, that He had got down only to protect Arjuna! This is the “Mayik” action done by our Lord! In other words, He had set upon to achieve a different “goal”, but He showed as though He wanted to attain another “result”! This is the “handiwork” of our Lord’s “Mayik” power! This upper cloth fell down on the earth. Hence, He did not kill Shree Bheeshmaji. In the rules of conduct, (Dharmasastra), it is said, that a person should not eat his “food” without the upper cloth. Hence, here, our Lord did not “eat or consume” Shree Bheeshma!

On our Lord taking up the “wheel” in His hand, Shree Bheeshmaji got the “ego”, that he was a great warrior! Due to this, his realization about the Lord’s “divinity” was going away from him. Our Lord, therefore, decided, that Shree Bheeshmaji will not get “liberation”, if he is killed, when he was in the grip of his “ego”! Hence, our Lord did not kill him at this time! **IT IS OUR LORD ONLY, WHO UNDERTAKES HIS LOVING ACTION OF GIVING “LIBERATION” TO HIS DEVOTEES!** Hence, in this verse, Shree Bheeshmaji also did not pray for “love or Bhakthi”. This was due to the fact, that our Lord had decided, by Himself (on his own) to confer “liberation” on Shree Bheeshmaji. Hence, there was no necessity to pray for “devotion and



love”, which are the qualities, usually rewarded by our Lord, with the benefit of “liberation”!

The giving up of a “vow or promise” is considered as “Tamasik”. Running towards Shree Bheeshmaji is a “Rajasik” action. Hence, our Lord’s “stature” is described as “Rajasik” mixed up with “Tamas”.

Now, through the next verse, our Lord’s “stature” as “Tamasik” mixed with a tinge of “Rajas” is described.

शितविशिखहतो विशीर्णदंशक्षतजपरिप्लुत आततायिनो मे।  
प्रसभमभिससार मद्वधार्थं स भवतु मे भगवान् गतिर्मुकुन्दः॥३८॥

**VERSE 38 Meaning:** “Oh Lord! You have destroyed the “pseudo Saadhus”, who have a wicked nature, but who appear only as “Saadhus” – just because, they have shaved off their head! Due to this, Oh Lord! You have protected the true “Saadhus” and the ‘Kshatriyaas”, who do not roam around or fight during the 4 months of “Chauturmasya” period (when there is the increased presense of mosquitoes and other dangers). Such “Saadhus” and “Kshatriyas” have now evolved on all the four sides. Due to this, Oh Lord! You are the remover of “Adharma” and protector of “Dharma”! You, Oh Lord! with a view to confer “liberation”, on me, a vile sinner, came running towards me, forcibly, despite Arjuna having told You not to do so! Let me attain this Lord Sri Krishna only (i.e. let me attain You only)!”

श्रीसुबोधिनी: शितेति। नवमदिनस्येदं रूपम्। पूर्वश्लोके तु तृतीयदिनस्येति न पुनरुक्तिः। शितास्तीक्ष्णाः विगतशिखाः पाषण्डिनो हता येन। विशीर्णदंशक्षतजपरिप्लुतः। विशीर्णा दंशा यस्मिन् काले वर्षाध्यतिरिक्तकाले मासाष्टकम्। तत्र क्षता जाता येषां ते क्षतजाः। परिव्राजिनः क्षत्रियोत्तमा वा। तैः परितो व्याप्तः। अधर्मनिवारको धर्मरक्षक इत्युक्तं

भवति। अत एव आततायिनं पापिष्ठं मां हन्तुं प्रसभमभिससारा।  
अयुद्धयमानयुद्धात् पापिनमपि यो मोचयितुं प्रवृत्तः स भवतु मे भगवान्  
गतिः प्राप्यः। न हि स मां मारयितुं प्रवृत्तः। किन्तु मुक्तिदानार्थमित्याह—मुकुन्द  
इति॥३८॥

सत्त्वमिश्रतमोऽवस्थामाह—

**SRI SUBODHINI:** Our Lord took up the wheel of the chariot on two occasions viz on the 3<sup>rd</sup> and 9<sup>th</sup> days of the war. The present description of our Lord's "form" pertains to the 9<sup>th</sup> day. In the previous verse, the Lord's "form" of the 3<sup>rd</sup> day is described.

Our Sri Mahaprabhuji is taking care to explain, that Shree Bheeshmaji should not get the "blame", that he was describing only our Lord's "fighting form"! In fact, Shree Bheeshmaji was praying only for attaining our Lord! Hence, there is no question of "blaming" our Lord at all.

Our Lord is described here as having destroyed the "pseudo Saadhus" who were "parading" themselves as "Sannyasis", as they had cut their hair! When the mosquitoes get eradicated (or become less) i.e. when the rainy season is over and during the 8 months of the non-rainy period, usually, the sincere "Saadhus" and the "brave" warriors get tired! Now, it is said, in this verse, that all the four sides of this world, were now filled with such good "Saadhus and warriors". Through this, it is said, that our Lord had destroyed all the "pseudo Saadhus and the wicked "Kshatriyas", and due to this, at the present time, as our Lord is the protector of "Dharma", all the four sides of this earth were "enveloped" with good "Saadhus and warriors"!

**"OH LORD! YOU ARE THE DESTROYER OF**

“ADHARMA” (UNRIGHTEOUSNESS) AND PROTECTOR OF “DHARMA”. INSPITE OF ARJUNA DISSUADING YOU, YOU RAN TOWARDS ME, WITH A VIEW TO KILL ME – A VILE SINNER!”

Shree Bheeshmaji told further, “I was a sinner for fighting with the Lord, who had taken a vow not to fight at all! Even then, with a view to give me “liberation”, You took action, and it is my prayer that, Oh Lord! let You be my goal and course! Oh Lord! you never desired to kill me at all! But, You had come down the chariot, only to confer on me “liberation”. With a view to describe this fact only, in the verse, the name of our Lord has been given as “MUKUNDA” – which means the “GIVER OF LIBERATION”.

Describing the “killing” through sharp arrows is “Rajasik” in nature. “Oh Lord! You came running towards me to kill me” is a “Tamasik” observation. Hence, our Lord’s “status” with the “Tamasik” nature, mixed with the quality of “Rajas” is described, through this verse.

Now, through the next verse, our Lord’s “status” with the predominant quality “Satwa”, mixed with “Tamas” is being described. The “joy and happiness” which arises in a devotee, on getting the “Darsan” of our Lord is “Satwika” by nature. Making Shree Bheeshmaji merge into “Himself” after killing him is “Tamasik” in nature. In other words, our Lord did not confer the “status” of “Brahmanhood” on Shree Bheeshmaji, when he was “alive”, but He blessed him with His own divine form after his death only!

विजयरथकुटुम्ब आत्ततोत्रे धृतहयरश्मिनि तच्छ्रियेक्षणीये।  
भगवति रतिरस्तु मे मुमूर्षोर्यमिह निरीक्ष्य हता गताः स्वरूपम्॥३९॥

**VERSE 39 Meaning:** “Oh Lord! You are the only one, who protected the chariot of Arjuna! You had taken on your hand the lash! You had become, Oh Lord! worthy of being “seen” (Darsaneeya) at this time, as brilliant and illumined! On seeing You, Oh Lord! those, who died here in this war, attained their own divine self. Let me, who is desirous of dying, get love and devotion to You, Oh Lord!”

श्रीसुबोधिनीः विजयरथकुटुम्ब इति। अर्जुनस्य रथः सर्वथा परिपाल्यः। अत एव तस्य रथः कुटुम्ब यस्य। विविधो जयो विगतो वा जयो यस्येति विजयः अर्जुनः। जयद्रथवधे हि युद्धे अशक्य इव जातः। तदा स्वयं तोत्रं गृहीत्वा अश्वानां रश्मींश्च गृहीत्वोत्थितः सन् कर्णादीनामस्त्राणि रथचालनेनैव दूरीकुर्वन् तदानीन्तनश्रिया ईक्षणीयः अतिसुन्दरः। तादृशे। मुमूर्षोरिव रतिरस्तु। न तु पूर्ववन्मरणानन्तरम्। रतेः कैमुतिकन्यायेन फलमाह—यमिह निरीक्ष्येति। इह अस्मिन्नवसरे अन्तकालं यं दृष्ट्वैव मुक्ताः। तत्राऽन्तकाले स्नेहे सति किं वक्तव्यमित्यर्थः॥३९॥

तमोमिश्रसत्त्वावस्थामाह—

**SRI SUBODHINI:** Our Lord had decided to protect Arjuna’s chariot all the time! — Like the head of the family protects his own family! Here, Arjuna’s chariot is told to be a “family”. The word “Vijaya” means the various types of “wins and victories” i.e. Arjuna was unconquerable!

At the time of killing of Jayadratha, Arjuna’s victory was in doubt (not possible). At this time, our Lord took both the “lash” and the “strings” holding the horses and stood up. He then steered the chariot, in such a dexterous manner, that Arjuna was saved from the arrows of Karna and others. At this time, our Lord’s “brilliance” was seen as the brightest and beautiful!

Shree Bheeshmaji says, "Oh Lord! let me have great and intense love and devotion to You, especially when I am about to die. Let me not get this love and devotion after my death. Of course, there will not be any doubt or surprise, that I will definitely attain the highest "result", through this love and devotion." How? All the warriors, who died in this war, after getting the "Darsan" of our Lord have already got "liberated". Hence," during my last moments, liberation for me is certainly assured, with your grace!" Through the next verse, our Lord's "status", as of the quality of "Tamas" mixed with the quality of "Satwa", is being described.

ललितगतिविलासवल्गुहासप्रणयनिरीक्षणकल्पितोरुमानाः।

कृतमनुकृतवत्य उन्मदाब्धाः प्रकृतिमग्नं किल यस्य गोपवध्वः॥४०॥

**VERSE 40 Meaning:** "Oh Lord! Your beautiful walking resembles that of the "royal swan" and the elephant! You always have a sweet and mind-enchanting smile on your lotus like face! You always see everyone with your loving eyes and countenance! Due to all these, the Gopis of Vraja had got inordinate "pride" in their mind! These Gopis, began to enact the Leelas and stories of our Lord, and though they got intoxicated and blinded through this "pride", out of your love and grace to them, they certainly attained to your divine self only! Let me have love and devotion to my Lord Sri Krishna!"

श्रीसुबोधिनीः ललितेति। ललिताया गतिस्तत्र यो विलासः हंसगजगतिवत्पादचलनम्। मनोहरश्च हासः स्नेहपूर्वकं च निरीक्षणम्। तमोरजस्सत्त्वभावकार्याणि। तैः कल्पित उरु अधिको भगवन्माहात्म्यमप्यविचार्य प्रवृत्तो मानो यासाम्। किञ्च। न केवलमन्तः स्थित एव दोषः किन्तु त्रिदोषकार्यमपि बहिः कुर्वन्तीत्याह—कृतमनुकृतवत्य इति। कृतं भगवच्चरित्रं पूतनापयःपानादि तदनुकुर्वन्तीति। एवमपि सति लौकिकमपि ज्ञानं

निवृत्तमित्याह—उन्मदान्धा इति। उद्गतेन मदेन भगवदारोहणार्थमपि यतन्त  
इत्यन्धाः। सर्वथाअचिकित्स्यत्रिदोषाः। तत्रापि—गोपवध्वः जात्या स्वभावेन  
च दुष्टाः। ता अपि यस्य सम्बन्धात्प्रकृतिं स्वरूपमगमन् नाऽत्र सन्देहः  
कर्तव्यः। किलेति प्रसिद्धे॥४०॥

रजोमिश्रसत्त्वावस्थामाह—

**SRI SUBODHINI:** Usually in the “gait”, which is considered as “beautiful”, both the royal swan and the elephant are considered as the “best” and most elegant! Our Lord’s “gait” was like them — so very beautiful. Our Lord had mind-enchanting “smile” and He saw everyone with love!

In spite of all these, as the Gopis were ignorant about the true glory and greatness of our Lord (Mahaatmyam), and they got so much “pride”. Though this “pride” in them was not a “blemish”, of their inner mind! They are now described to enact the Leelas and stories of our Lord. e.g. the drinking of milk of Putana by our Lord and other “Leelas”! This is considered as a “blemish”. Secondly, they had the “blemish” that they lacked even the “worldly” knowledge (Lokik Jnana) — that they had inordinate “pride”, which made them try to sit over our Lord also! This was their second “blemish”. Both the above two “blemishes” coupled with the “pride” attached to them, is the third “blemish” (i.e the “pride”). These “diseases” could never be “treated”! They were simple village folk, being the wives of the Gopas, who were only doing the work of grazing the cows! In this way, they were full of “blemish”, through their birth (caste) and nature. **SUCH GOPIS ALSO ATTAINED HIS DIVINE SELF, AS THEY GOT CONNECTED AND RELATED TO OUR LORD!**



The word "Kila" (yes indeed) used in this verse denotes "reemphasis" and the "well known" nature of this fact. i.e. there was no doubt at all, on this fact! The reference to the blindness due to "intoxicated" pride is caused by "infatuation". Hence, considered as "Tamasik". Getting the "Darsan" of our Lord is "Satwik". Hence, our Lord's "status" as with the quality of "Satwa" is described, mixed up with "Tamas". Now, through the next verse, our Lord's "status" with the quality of "Satwa" mixed with "Rajas" is being explained.

मुनिगणनृपवर्यसङ्कुलेऽन्तःसदसि युधिष्ठिरराजसूय एषाम्।  
अर्हणमुपपेद ईक्षणीयो मम दृशिगोचर एष आविरात्मा॥४१॥

**VERSE 41 Meaning:** "Oh Lord! You accepted the worship, during the Raajasoooya sacrifice of Yudhishtira, seated in the Assembly of great sages and noble kings. At that time, getting your "Darsan" was exalted and brilliant! You are the "Aatma" of this Universe! You have now manifested yourself before me, having become "seeable" to my eyes! This, I consider as the highest fortune!"

श्रीसुबोधिनी: मुनिगणेति। मुनीनां गणा नृपश्रेष्ठाश्च। सात्त्विका राजसाश्च न तु तामसाः। अन्तःसदसि सभामध्ये सर्वतो मध्यस्थाने। आभिषेचनिके अहनि सदस्यपूजायां यः सर्वोत्तमः स पूजनीय इत्यस्मदादिभिरुक्ते कृष्णं पुरुषोत्तमं मत्वा एषां सर्वेषामेवाऽर्हणम्। सर्वेषामेव सम्भावितत्वात्। अतः सर्वेषां पूजां स्वयमेव गृहीतवान्। तदा च सर्वेषामेव ईक्षणीयो जातः। स इदानीं मम दृशिगोचरः तत्सौन्दर्यं साम्प्रतं पश्यामि। तस्य प्रकटात्मत्वमाह आविरात्मेति। सोऽप्ययमेव, न त्वेतस्मिन्॥४१॥

एवं स्वदृष्ट्या सर्वावस्था अनुवर्ण्य गुणातीतायामवस्थायां विद्यमाने भगवति स्वात्मसमर्पणमाह—

**SRI SUBODHINI:** Our Lord was seated in the

middle of everyone — great sages and noble kings, who had assembled in the main hall of king Yudhishtira. The holy sages are Satwik and the kings are Rajasik. There is no reference to the “Tamasik” persons in this verse.

Our Lord was seated in the middle of the assembly. During the “annointment” ceremony, “I had commented, that we should worship the person who is the “best” and foremost” (Sarvotham).” Everyone regarded our Lord Sri Krishna as the “highest”! They knew, that by worshipping our Lord only, they would complete the worship of everyone else! — as our Lord is “respected” by everyone! In this way, “on our telling, that our Lord’s “worship” will complete the worship of everyone, our Lord accepted this worship by Himself. at this time, He became worthy of being seen by everyone! (Darseeniya). NOW, THE SAME LORD IS BEING SEEN THROUGH MY EYES, BEFORE ME! Now, I am able to see His beauty. This divine form of our Lord, which I am able to see now before me, is the Lord of the Universe, who has become each and every form in this Universe, (Sarvaroopo Bhagawan). There is no one else, than our Lord, as the Lord of the Universe.

The “Rajasooya” sacrifice is “Rajasik” by nature. As our Lord was worshipped during this “Rajasik” sacrifice, He is also considered as “Rajasik”. Our Lord’s “divine nature” is referred as “Satwik”, once, the knowledge about His true divine self arises!

In this way, after explaining about our Lords’ various “natures” (stature), as the Lord was standing before him, Shree Bheeshmaji is now saying that, “I am consecrating my “Aatma” to our Lord, who is beyond the three Gunas (Gunaateeta)!”

तमिमहमजं शरीरभाजां हृदि हृदि धिष्ठितमात्मकल्पितानाम्।  
प्रतिदृशमिव नैकधाऽर्कमेकं समधिगतोऽस्मि विधूतभेदमोहः॥४२॥

**VERSE 42 Meaning:** “Oh Lord! You are birthless, being the Lord of the Universe! The “Jeeva” who has worn it’s “body” should be aware that its “status” is indeed special (divine). In its heart, You, Oh Lord! are stationed, as its presiding deity! You are seen as the one sun, which is seen as “many” due to the presence of its many reflections, and also as seen by many persons. In the same way, one Lord is seen as “many” as seated in the hearts of all the Beings! Now, I have attained this Lord of the Universe, in the most perfect way, after renouncing totally both the sense of division and infatuation in my mind.”

श्रीसुबोधिनीः तमिममिति। पूर्वं यः सर्वोत्कृष्टधर्मवत्त्वेनोक्तः स एवाऽयं हृदयमारभ्य बहिर्पर्यन्तमनुस्यूततया स्थितः स च न देहादिरूपः। तदाह—अजमिति। यथा ममाऽयमन्तर्बहिस्तिष्ठति तथैव सर्वप्राणिष्वित्याह—शरीरभाजां हृदि हृदि धिष्ठितमिति। शरीरं भजन्त इति शरीरभाजो जीवाः स्वस्य समानाऽऽकृतिं शरीरं पुरुषरूपं सम्पाद्य स्वसेवां त्याजयित्वा तत्सेवायां नियुक्ताः। तत्र चाऽन्यभजनं मा भवत्विति स्वयमेव हृदि हृदि प्रत्येकपर्यवसायित्वेन धिष्ठितमधिष्ठाय स्थितम्। अधिष्ठातृदेवतात्वेन न तु जीववत्। ननु के ते जीवाः? तत्राऽऽह आत्मकल्पितानामिति। आत्मनैव कल्पिताः। “अवस्थितेरिति काशकृत्स्न” इति भगवतोऽवस्थाविशेषो जीवः। प्राकृतभोगार्थं तामवस्थां सम्पादितवानित्यर्थः। नन्वेक एव कथमनेक स्थानेषुस्यूततया दृश्यते? तत्राऽऽह—प्रतिदृशमिव नैकधाऽर्कमेकमिति। चक्षुषोऽधिष्ठात्री देवता सूर्य एक एव प्रतिदृशं तिष्ठति। अथवा। बहिः स्थित एवाऽयं सूर्यः सर्वेषां दृष्टौ अस्मदर्थ एवाऽयमुदित इति प्रतिभाति। “तस्मात्सर्व एव मन्यते मां प्रत्युदगादि” ति श्रुतेः। तस्मानमहतामचिन्त्यसामर्थ्यान्नाऽत्र सन्देहः कर्तव्यः। तस्मादेवंविधं परमात्मानं सम्यग्धिगतोऽस्मि प्राप्तोऽस्मि। योगेनाऽऽत्मानं तत्र योजितवानित्यर्थः। सर्वोऽपि

भगवन्निकटे तिष्ठति। तथापि मायायाः स्वतः कार्याच्च यौ धर्मावुद्गतौ मोहभेदौ ततोः प्रतिबन्धकत्वात् भगवता सह मेलनमिति मया तौ निवारितावित्याह—विधूतभेदमोह इति। इदानीं वा समधिगमनानन्तरं भेदमोहावपगतौ॥४२॥

एवं स्वमनसि स्फुरितं प्रमेयमनूद्य अन्ते स्वकृतमात्मसमर्पणं चाऽनूद्य शरीरं त्यक्तवानित्याह—

**SRI SUBODHINI:** The Lord, who has been described, as the Lord with all the “qualities and virtues”, is now told to be present in the hearts of everyone and also “pervasive” in the entire Universe! (Vyaapta). THE LORD, ALTHOUGH IS NOW “SEEN” WITH A “BODY”, IS REALLY “BIRTHLESS” (AJANMA). “Like the Lord is “inside” me and also “outside”, in the same way, He is present in every “Being” “(Sareerabhājaam Hridi Hridi Dhishtitam).

The “Jeeva” is always keen with the desire to pamper and serve his own “bodily” interests. Our Lord, out of His grace, has blessed the “Jeeva” with an identical body, such as His own! — so that, the “Jeeva” will do service and worship to his own “body” — by releasing the “Jeeva” for performing service and worship to Himself! With a view to avoid the “service” of others, through this body, our Lord, by Himself, has seated Himself, in each and every heart, as the presiding deity. He did not, of course, stay in the heart like the “Jeeva”. IN THIS STATE, EVERY TYPE OF SERVICE WILL BE THE WORSHIP AND SERVICE TO OUR LORD ONLY!

If it is asked, as to what is the real nature of this “Jeeva”, it is answered that, “THE JEEVA IS MADE THROUGH THE CONTEMPLATION (THOUGHT) OF

OUR LORD ONLY! (AATMA KALPITAANAAM). In other words, our Lord's "status" is indeed "special" (Vishesha). OUR LORD HAS BECOME THE "JEEVA" ONLY WITH A VIEW TO ENJOY THE JOYS OF PRAKRUTI (NATURE).

If it is asked, as to how ONE LORD, is seen as "all pervasive and present everywhere", it is answered, that like the presiding deity of the eyes viz. the sun, though ONE, is seen as different for each of the pair of eyes. Everyone thinks, that the sun has "risen" for himself only!

In the Vedas, it is said that, "everyone thinks, that the sun has risen for his sake only" (TASMASTAVAM YEVA MANYATE MAAM PRATHYUGAAT). Hence, whosoever is great (Mahaan), has in him, unthinkable capacity and power. Due to this, though, our Lord is ONE ONLY, no one should doubt about His presence everywhere!

Shree Bheeshmaji says, "I have attained this Lord in the best way i.e. totally". In other words, through the process of "Yoga", I have joined my "Aatma" with "THIS LORD WHO IS STANDING BEFORE ME"!

Even though, everyone is always stationed near to our Lord (i.e. with Him), through the power of our Lord's "Maya", and due to the necessity for the performance of various tasks in this Universe, everyone gets "infatuated" (through this "Maya"). Due to this, everyone thinks himself to be "separate" from our Lord, although He is the cause and basis for everything! This "infatuation" and perception of "division" (Moha and Bheda) prevent the "Jeeva" from getting "related" to our Lord! Hence, Shree Bheeshmaji says, "I HAVE GIVEN UP BOTH

“MOHA” AND “BHEDA” BY MAKING THEM RUN AWAY FROM ME” (VIDHOOTA BHEDA MOHAHA). Shree Bheeshmaji also admits here, that “MY “MOHA” AND “BHEDA” (see meanings given earlier) HAVE LEFT ME, AFTER ATTAINING OUR LORD”!

In this way, after speaking about the divine form, which got inspired and manifested in his mind, Shree Bheeshmaji, after reemphasizing the consecration of his “Aatma” to our Lord, gave up his body – as per the next verse.

सूत उवाच—

कृष्ण एवं भगवति मनोवाग्देहवृत्तिभिः।

आत्मन्यात्मानमावेश्य सोऽन्तःश्वास उपारमत्॥४३॥

**VERSE 43 Meaning:** “Sri Soota said, “In this way, after getting his “Aatma” fully related and merged in our Lord Sri Krishna, who is the root-basis of this Universe, with his mind, word and the thoughts of his body, Shree Bheeshmaji, stopped the process of his “breathing”, and gave up his body!”

श्रीसुबोधिनी: कृष्ण इति। कृष्णे भगवति मूलाविर्भावरूपे एवं कायवाङ्मनोवृत्तयो योजिताः। तैः सह आत्माऽपि योजितः। तेषां तु भेदेन योजनम्। आत्मनस्त्वात्मन्येव योजनम्। “इहैव समवनीयन्ते प्राणा” इत्यर्थ उक्तो भवति। अन्तःश्वासः। अन्तरेव श्वासो यस्य सः। उपारमत्। देहं त्यक्तवान्॥४३॥

तदा च सर्वेषामपि तथा प्रतीतिर्जातेत्याह—

**SRI SUBODHINI:** The “cause-root- and basis” of this Universe, is now manifested as our Lord Sri Krishna. Shree Bheeshmaji, established his body, words and the thoughts of his mind in our Lord Sri Krishna. Along with all these “thoughts”, he also merged his “Aatma”



with our Lord! The merger of body, words and mind was done separately as these “appear” as different from our Lord! But as the “Aatma” is part of our Lord only, he merged the same, in a “united” way! (without division) — as both are same! The Vedas have also told that, “Here, only a devotee can merge one’s “vital airs” (Praana) with our Lord”. (YEHAIVA SAMAVAEYANTHE PRANAANH). Shree Bheeshmaji controlled his “breath”, through the process of “Pranaayaama”, and he gave up the body!

Whatever was felt by everyone, is being told, through the next verse.

**सम्पद्यमानमाज्ञय भीष्मं ब्रह्मणि निष्कले।**

**सर्वे बभूवुस्ते तूष्णीं वयांसीव दिनात्यये॥४४॥**

**VERSE 44 Meaning:** “When everyone realized, that Shree Bheeshmaji has attained “union and oneness”, with the all pervasive (total) Lord of the Universe, Sri Krishna, then, they became silent — like the silence of the birds in the night!”

**श्रीसुबोधिनी:** सम्पद्यमानमिति अन्तःस्थितो भगवान् प्रकटीभूतः। तत्राऽस्य सायुज्यं वृत्तम्। तदा महती काचित्प्रभा निर्गता। तया सर्वैर्ज्ञातं भीष्मो ब्रह्मणि सङ्गत इति। तदा परमपुरुषार्थे विघ्नो माभूदिति सर्वे तूष्णीं भूताः। श्रोत्रेन्द्रियस्याऽनावृतत्वाद्द्विषयैरिन्द्रियद्वारा मनस आकर्षणसम्भवात्। तद्द्वारा च जीवस्य। यथा सुषुप्तौ। वयांसीवेति। यथा सन्ध्यापगमे? तत्तत्स्थाने स्थिताः पक्षिण अश्वस्तनत्वाद्विचारशून्याः पूर्वानुपन्धानरहिताश्च निद्राभावेऽपि तूष्णीं भवन्ति तथा सर्वसन्देहाभावं श्रुत्वा दृष्टान्तं च दृष्ट्वा वक्तव्याभावादब्रह्मभूता एव तूष्णीं जाता इत्यर्थः॥४४॥

**SRI SUBODHINI:** At that time, the Lord, who was “seated” inside Shree Bheeshmaji manifested Himself, outside! Shree Bheeshmaji got “united” with this Lord

only! A magnificent “brilliance” got originated at this time. From this “brilliance” everyone knew, that Shree Bheeshmaji has got merged in “Brahman”. He had in this way, attained this highest goal. With a view to ensure, that there was no obstacle for this attainment, everyone present there, became “silent” — as “ears” are always open and it is possible, that the attraction of objects may creep in through “sound”! In this way the “Jeeva” may get attracted again, through this “mind”. Like in the state of “deep sleep”, despite the silence of all the other senses, it is possible, that “sound” may travel to the “Jeeva” through the “ears”!- and awakens the “Jeeva” into action! The purport of this, is that, at the time of Shree Bheeshmaji giving up his body, if the people gathered over there, had spoken something, then the “Aatma” of Shree Bheeshmaji could have got related to some other object, through his “ears”! To prevent this, everyone became silent.

तत्र दुन्दुभयो नेदुर्दिवि देवप्रचोदिताः।

शशंसुः साधवो राज्ञां खात्येतुः पुष्पवृष्टयः॥४५॥

**VERSE 45 Meaning:** “At that time, in the sky, the musical instrument of Nagaada was played by the Celestials! The best of noble kings began to praise, and flowers were showered from the sky.”

श्रीसुबोधिनी: देवानां सर्वज्ञत्वादस्मदीयो वसुर्मुक्त इति वाद्यवादनं चक्रुरित्याह। वादनप्रशंसापुष्पवृष्टयस्तामससात्त्विकराजसरूपा उत्तमाः। राज्ञां मध्ये ये साधवः। अनेन तत्रापि दुष्टः सन्तीति ज्ञापितम्॥४५॥

“भस्मान्तं शरीरमि”ति श्रुतेः शरीरप्रतिपत्तिं चक्रुरित्याह—

**SRI SUBODHINI:** The celestial deities are “omniscient”. Hence, they realized, that Shree Bheeshmaji

was the incarnation of the “Vasus”, (8 of them) and they celebrated the “liberation” of “their own” Vasu! Due to this, they played the musical instruments. In this verse, three celebratory actions viz. playing of musical instruments, the singing of the “praise”, and the shower of flowers, are referred to. The playing of musical instrument is “Tamasik”, the shower of flowers is “Rajasik” and the singing of “praise” is “Satwik”! But, all of these were the very “best”, as the celestial deities played the musical instrument and showered the flowers. The “noblest” among the kings sang the praise of Shree Bheeshmaji. From this, we may conclude, that there even some “wicked” kings who were also present!

A human “body” turns into, at last, when it is dead, into “ashes” (Bhasma). As per this Vedic saying (Bhasmaanatham Sareeram), all of them performed the last “rites” of Shree Bheeshmaji — as per the following verse.

तस्य निर्हरणादीनि सम्प्रेतस्य भारतः।

युधिष्ठिरः कारयित्वा मुहूर्त्तं दुःखितोऽभवत्॥४६॥

**VERSE 46 Meaning:** “King Yudhishtira, who was born in the lineage of king Bharata, performed the last rites, such as burning etc. of the body of Shree Bheeshma. Later he became sorrowful for sometime.”

**श्रीसुबोधिनी:** तस्येति। निर्हरणं ज्वालनम्। सम्प्रेतस्य शरीरस्य। भीष्मात्मानं गृहीत्वा भगवति तिरोहिते। भारतो युधिष्ठिरः। मोहाभावाय। कारयित्वेति। पदाभिषिक्तस्य स्वतःकरणमनुचितम्। मुहूर्त्तखेदो वैधः॥४६॥

भीष्मोक्तं कृतं च सर्वेषां हृदये समागतमित्यभिप्रायेणाऽऽह—

**SRI SUBODHINI:** The word “Nirharana” in this verse, denotes to the act of “burning”. The word

“Sampareta” means the “dead body”. The Lord, who had manifested himself, outside, from the body of Shree Bheeshma had disappeared along with his “Aatma”. Yudhishtira arranged for the performance of all last rites and ceremonies.

King Yudhishtira is called here as the scion of the “Bharata” clan. This is due to the fact, that king Bharata was not “infatuated” through the power of “Maya” of our Lord. Thus, a scion of the “Bharata” clan will not get “infatuated” through the power of “Maya” of our Lord. Hence, on the death of Shree Bheeshmaji, Yudhishtira was bereft of any “infatuation” (Moha).

In the verse, the word “Krutwa” is not used, but the word “Kaarayitwa” (got done) is used. This is due to the rule, that a crowned and duly “anointed” king should not perform the “last rites” of anyone. Hence, Yudhishtira arranged the performance of all these last rites, through others. Yudhishtira is told here to have passed through “sorrow” for “one Mahurtham”. This is as per the stipulation prescribed in the scriptures. Hence, he also observed this practice. Whatever, Shree Bheeshmaji “did or told”, now came to reside in the heart of everyone. This is being told, through the next verse.

तुष्टुवुर्मुनयो हृष्टाः कृष्णं तद्गुह्यनामभिः।

ततस्ते कृष्णहृदयाः स्वाश्रमान् प्रययुः पुनः॥४७॥

**VERSE 47 Meaning:** “The pleased sages and seers now sang the praise of our Lord Sri Krishna, referring to His wonderful “Leelas”! Afterwards, they established our Lord Sri Krishna in their hearts, and went back to their respective hermitages! Some sages even after going back to their hermitages, came back (i.e. returned) for

the sake of having, once again, the “Darsan” of our Lord. After taking this “Darsan”, they returned, to their hermitage.”

श्रीसुबोधिनी: तुष्टुवरिति। तद्गुह्यनामभिः अद्भुतकर्मत्वादिभिः। कृष्णं हृदये निवेश्य सर्वे गता इत्याह—ततस्त इति। पुनरिति। केचन भगवद्दर्शनार्थं स्वाऽऽश्रमे गत्वाऽपि समागत्य कृष्णं दृष्ट्वा पुनर्गता इत्यर्थः॥४७॥

युधिष्ठिरस्य तु ज्ञानं वृत्तमित्याह—

**SRI SUBODHINI: OUR LORD IS FULL OF WONDERFUL ACTIONS (LEELAS)** — In this way, the sages sang the praise of our Lord, through His holy, but, secret (sacred) names! They firmly got our Lord Sri Krishna’s divine form, in their hearts, went away to their respective hermitages! The word “Punaha” (again) in this verse, indicates, that some sages, after going back to their hermitages came back again to have the “Darsan” of our Lord, having got our Lord’s “Darsan”, they went back to their respective hermitages. King Yudhishtira, now attained “Jnana” (knowledge) — This is told, through the next verse.

ततो युधिष्ठिरो गत्वा सहकृष्णो गजाह्वयम्।

पितरं सान्त्वयामास गान्धारीञ्च तपस्विनीम्॥४८॥

**VERSE 48 Meaning:** “Afterwards Yudhishtira, along with our Lord Sri Krishna, came to Hastinapura. They comforted and gave solace to Dhritaraashtra, his wife Gandhaari and other women of the royal household, who were burning with the sorrow caused by their “dead” sons.”

श्रीसुबोधिनी: तत इति। स्वयं विशोकः शोकमन्येषां दूरीकरोति। पितरं धृतराष्ट्रम्। तपस्विनीं सन्तप्ताम्। चकारादन्याश्च॥४८॥

ततो भगवत्कृपया तस्य राज्यप्राप्तिरित्याह—

**SRI SUBODHINI:** Only a person, who has no sorrow can give comfort and solace to anyone else. Yudhishtira was able to cross his sorrow, through the instructions and advice of Shree Bheeshmaji. Hence, he went to give comfort and solace to father Dhritaraashtra, mother Gaandhaari and other ladies of the royal household (the syllable “Cha”, (and) indicates this) as they were full of sorrow, due to the demise of their sons in the battle. Afterwards, through the grace of our Lord, Yudhishtira got his “kingdom” – as per the next verse.

पित्रा चाऽनुमतो राजा वासुदेवानुमोदितः।

चकार राज्यं धर्मेण पितृपैतामहं विभुः॥४९॥

**VERSE 49 Meaning:** “The efficient and all-capable king Yudhishtira, after getting due approval from Dhritaraashtra and the ministers, and after getting the “acceptance” of our Lord Sri Krishna, began to rule the kingdom, handed over to him, from his grandfather and father (i.e. family lineage) on the basis of righteousness (Dharma).”

श्रीसुबोधिनीः पित्रा चेति। अधिकृतैर्मन्त्रिभिः पित्रा च अनुमतः। स्वभावत एव राजा। मुख्यतया वासुदेवानुमोदितः। पितृपैतामहमावश्यकम्। विभुः समर्थः। अनेन सर्वे गुणाः सर्वदोषाभावश्चोक्तः॥४९॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षित-  
विरचितायां प्रथमस्कन्धे नवमोऽध्यायः॥९॥

**SRI SUBODHINI:** After getting approval from all the “ministers” and his father, Yudhishtira, who was a king already, due to the love of his subjects, now began to rule the kingdom, specially after getting the “acceptance” of our Lord Sri Krishna. This kingdom was handed over from his grandfather and father, and even



from earlier times! Hence, as this was a “patrimony”, it was very necessary to have looked after and ruled properly.

Yudhishtira was all-capable and efficient. Due to this, he ruled the kingdom, on a “righteous” way (Dhaarmik). In the verse, the “approval” of both “father and Vaasudeva” has been referred to. Through this reference, all the qualities and virtues are referred to — due to the grace of our Lord! As this was a kingdom, handed over from generation to generation, and as it was ruled, through “Dharma”, it is seen, that there was no “blemish” at all in the kingdom!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 9 of Canto I of Shri Mahā Bhāgavata Purāna.

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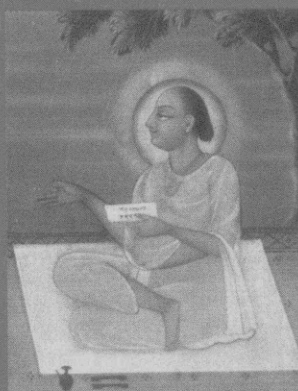
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निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।  
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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